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4484
CHURCH MANUAL.

THE
CONFESSION OF FAITH
AND
COVENANT
OF THE
FIRST ^{1st} CONGREGATIONAL CHURCH
IN
(NORTH) WEYMOUTH, MASS.

FOUNDED 1623.



BOSTON :
PRESS OF T. R. MARVIN, 24 CONGRESS STREET.
1847.

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D WEYMOUTH, MASS. NORTH CHURCH.
2844969 Church manual. The confession of faith and
.96 covenant of the First Congregational church in
(North) Weymouth, Mass. Founded 1623. Bos-
ton, Marvin, 1847.
20p.

"List of members": p.18-20.

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BRIEF HISTORY

OF THE

FIRST CHURCH IN WEYMOUTH.

A PERMANENT settlement at *Wessagussett*, afterwards called Weymouth, was made in August or September of the year 1623, by Capt. Robert Gorges, with a considerable company from England ; among whom was *William Morrill*, an Episcopal clergyman. Some of the company went to Virginia, some returned to England, and some remained. Mr. Morrill remained two years, at Weymouth and Plymouth, after which he returned to England.

The next year, or in 1624, came from Weymouth, in England, an additional number of settlers, "who," says Mr. Prince, "are another sort of people than the former. They have the *Rev. Mr. Barnard*, their first non-conformist minister, who dies among them." He ministered to the people about eleven years. He is several times mentioned in the book of Records, and always by the name of *Mr. Barnard*, with no other appellation.

On the 6th of May, 1635, *Joseph Hull*, a minister from England, with twenty-one families, settled in Weymouth. In September following he took the freeman's oath. In 1638 he represented the town of Hingham in the General Court ; and on the 5th of May, 1639, preached a farewell discourse at Weymouth. He did not, however, preach in

Weymouth much over a year; for *Thomas Jenner* was there on the 12th of January or June, 1636, and in December following took the freeman's oath. On the 9th of January, 1637, according to Hubbard and Winthrop, "divers of the ministers and elders went to Weymouth to reconcile the differences between the people and Mr. Jenner, whom they called there for their pastor, and had good success." In 1640, he represented Weymouth in the General Court, but left the place soon after this date. His name is often mentioned in the Records.

Robert Lenthal, whom the people had invited to become their minister, was in Weymouth previously to the 30th of January, 1638, a sufficient length of time to disseminate his new doctrines, make proselytes, and collect a strong party to oppose the new organization of the church, which took place on that day. Undoubtedly, Mather was right in saying he was there in 1637. Thus it may be considered an historical fact that Mr. Hull, Mr. Jenner, and Mr. Lenthal, were in Weymouth at the same time. It is said that Mr. Lenthal went to Newport in 1640; and after residing there for a time, returned to England.

He was succeeded in the ministry by *Samuel Newman*, in whom all the people united; and this put an end to the commotions and troubles of the five preceding years. He was born in Banbury, England, in 1600; was of Oxford University, and an able minister to seven different churches. In 1638 he came to New England, spent some time at Dorchester, and came to Weymouth in 1639, where he preached between four and five years; after which he emigrated to Rehoboth, where he died, July 5th, 1663.

Thomas Thacher was born in Salisbury, England, May 1st, 1620; and succeeded Mr. Newman in the min-

istry at Weymouth. He was ordained the 2d of January, 1644. He resided and preached in Weymouth about twenty years; after which he removed to Boston, and was installed the first pastor of the Third Church, (Old South,) on the 16th of February, 1670. He is represented to have been a very interesting preacher, beloved and respected by the people; and was the first minister regularly ordained in Weymouth, all his predecessors having received ordination in England.

Samuel Torrey had become the minister of the town instead of Mr. Thacher, in the year 1664. He was the eldest son of Capt. William Torrey; was born in England, came over with his father in 1640, and was educated at Harvard College. He died the 21st of April, 1707, aged seventy-five years, and in the fifty-first of his ministry; forty-three of which were in Weymouth. He was chosen by the General Court to preach three General Election Sermons, namely, May 27, 1674; May 16, 1683; May 29, 1695. On the death of President Rogers of Harvard College, in 1684, he was chosen to succeed him, but declined accepting the office. Mr. Prince and others represent Mr. Torrey as possessing all those mental, personal and social qualifications which place a man at the head of his profession, and constitute him a great and leading character. His people loved him, and cherished his memory.

The successor of Mr. Torrey was *Peter Thacher*, of Boston. He was ordained pastor of the church and people the same year Mr. Torrey died, 1707. His election on the part of the people was unanimous, and the pastoral relation promised much prosperity and happiness to both minister and people. This state of things continued till Mr. Thacher was invited to become colleague pastor with Rev. Mr. Webb, of the North Church in Boston.

The harmony between minister and people soon became disturbed, and a dissolution of the pastoral relation ensued, after it had existed eleven and a half years.

Thomas Paine, of Barnstable, succeeded Mr. Thacher, and was ordained the 19th of August, 1719. In four years after his ordination the south part of the town was formed into a separate parish. In 1734, Mr. Paine was dismissed, at his own request, though greatly beloved by his people, and highly respected for his talents and learning. He retired to Boston, with his family; and after his death, he was buried with his children and people in Weymouth.

William Smith, of Charlestown, was elected in 1734 to supply the place vacated by Mr. Paine, and was ordained to the pastoral office on the first day of December of that year. He soon became a favorite of his people. They loved and respected him highly; especially the generation which grew up under his ministry. The following character is taken from his grave-stone: "As a divine he was eminent; as a preacher of the gospel, eloquent and devotional. In life he exhibited the virtues of the religion which he had taught. In death he felt its supports, and closed a long and useful life, with hopes full of immortality." Mr. Smith was the father of Mrs. Adams, wife of the elder President Adams. He died in 1783, aged seventy-seven years, and in the forty-ninth year of his ministry at Weymouth.

Jacob Norton, of Abington, was the successor of Mr. Smith, and was ordained the 10th of October, 1787. The pastoral relation existed about thirty-seven years, when it was dissolved by mutual consent. During the ministry of Mr. Norton, the west part of the town united with the east part of Braintree, forming a church and

parish, known by the name of the "Union Church and Society of Weymouth and Braintree."

Josiah Bent, of Milton, succeeded Mr. Norton, and was ordained on the 13th of October, 1824; and dismissed, at his own request, October 10, 1833. During the ministry of Mr. Bent, one hundred and thirty-four souls were added to the church. He died November 19, 1839, while pastor of the Village Church in Amherst, Massachusetts.

John C. Phillips, of Boston, followed Mr. Bent in the ministry at Weymouth, and was ordained over the First Church and Parish, December 18th, 1833. On the 13th of November, 1837, Mr. Phillips's pastoral relation to this church was dissolved by a mutual council, called at his request. He is now (1847) the pastor of a church in Methuen, Massachusetts.

Joshua Emery, Jr., of Andover, was Mr. Phillips's successor, and was installed pastor of the church and society, January 25, 1838.

There are now within the limits of Weymouth, including the Union Church of Weymouth and Braintree, four Orthodox Congregational churches, and two Methodist churches, which have good and convenient houses of worship, with full congregations, and abundant means for sustaining the ministry.

NOTE. The old Creed of the church was written on a blank leaf of the pulpit hymn book, as follows: "You believe in God as the only living and true God; in Jesus Christ as the Son of God and the Saviour of the world; and in the Holy Ghost as the Enlightener, Sanctifier, and Guide of God's people. You believe also in the Holy Scriptures, as a Revelation from God; as such you embrace them, promising that you will make it your

conscientious and persevering endeavor to regulate your conduct agreeably to their requirements.

“These things, as in the presence of God and these witnesses, you solemnly and religiously profess to believe, and promise by divine aid faithfully to perform.”

ECCLESIASTICAL PRINCIPLES AND RULES.

ADOPTED DECEMBER 3, 1846.

RIGHTS OF THE CHURCH.—This church is independent so far as relates to its internal organization and regulation of its affairs. It is amenable to no other ecclesiastical body, except by its own consent, or according to regular and established Congregational principles. With these exceptions, it controls the admission, discipline and removal of its members, according to its own understanding of the Word of God.

CONNECTION WITH OTHER CHURCHES.—This church will extend to other evangelical Congregational churches, and receive from them, the fellowship, advice and assistance, which the law of Christ requires. It will extend the usual rights of communion, and practice the usual transfer of members, according to its own conviction of duty. It holds itself bound to regard the decisions of mutual councils, and to seek the promotion of peace with all the churches of our Lord.

ADMISSION AND TRANSFER OF MEMBERS.—This church will examine all applicants for admission. It will grant dismission, for good cause, to its members in regular standing, on their application in writing, and recommend them to the fellowship of other sister churches; all such applications to be referred to the church committee, and

to be reported upon at the next succeeding meeting of the church. Members removing from the town are required to obtain their dismission within one year from the time of their removal, unless circumstances be such as to render a union with any other church inexpedient; and in such case they are required to inform the church why they have not requested a removal of their connection.

It shall be the duty of the church committee to report to the church, at the annual meeting, the names of such members as shall have removed from town, the preceding year, with any other information they may possess in relation to them, and which they may deem it important to communicate.

It is required that members of other churches, who may wish to commune with this church for more than one year, request a dismission from their respective churches and an admission to this church, unless they give satisfactory reason for delay to the church through the committee.

RIGHTS OF MEMBERS.—Every member has a right to church privileges unless forfeited by misconduct; and when forfeited, he can be deprived of them only by regular process. The presentation of complaints shall be first made to the church committee, who, upon sufficient cause, shall prefer charges before the whole church. In case the committee refuse so to do, the complainant, if he insist on his charges, may present his complaint to the church. When a member is accused, he shall be seasonably furnished with a copy of the complaint, and shall have a full hearing. While the trial is pending, the accused is expected to abstain from participating in the Lord's Supper.

DUTIES OF THE CHURCH AND ITS MEMBERS.—It is the duty of the members to attend such stated meetings

as are appointed by vote of the church, unless providentially prevented; and to pay their proportional tax, according to their annual assessment, towards supporting the ministry and defraying other expenses of the parish; *and no member can refuse so to do without subjecting his or her Christian character to just and reasonable suspicion.*

Any member, having cause of complaint against another, should immediately seek to have it removed in a Christian manner; the direction given in Matthew xviii. being his guide, especially in cases of personal offence.

Any member wishing to withdraw from this church, and to unite with another, should signify his wish and reasons, and apply in a proper spirit to be first released from his obligations to this church. Any other mode of withdrawal will be deemed irregular and censurable.

CENSURABLE OFFENCES.—1. Avowed disbelief of the Articles of Faith adopted by the church. 2 Tim. iii. 5; iv. 3, 4; Titus iii. 10; 2 John ix. 10.

2. Breach of express covenant vows, as contained in the Covenant of this church. Deut. xxiii. 23; Ps. cxxxvii. 5, 6; Eccl. v. 4, 5; Matt. xxi. 28-31; Luke ix. 62; Heb. x. 26, 27; 2 Pet. ii. 15-22; 1 John ii. 19.

3. Neglect of acknowledged religious and relative duties. Acts xiii. 44; Heb. x. 25; Ps. lxxxiv.; 1 Cor. xi. 23-28; Matt. x. 10; 1 Cor. ix. 14; Gal. vi. 6; 1 Thess. v. 12, 13; Titus iii. 1, 2; 1 Pet. ii. 13-20; 1 Tim. v. 8; Eph. vi. 1-9; Levit. xix. 32; Jer. x. 25; 1 Pet. iii. 1-12; Eph. v. 22-23; Matt. vii. 12; Rom. xii.; John xv. 16; Mark xvi. 15; Rom. x. 14, 15; 2 Cor. ix. 6, 7.

4. Immoral conduct; especially as noticed and condemned in the following references:—Exod. xx. 3-17; Levit. xix. 16; Prov. xix. 5; xvi. 27, 28; James i. 26; Rom. xvi. 17, 18; Eph. v. 11, 18; Deut. xxi. 20, 21; Prov. xx. 1; xxiii. 29-32; Rom. xiii. 13, 14; Habak. ii.

15; James v. 4; Jer. xxii. 13; Mal. iii. 5; Rom. i. 18-32; 1 Cor. vi. 9, 10; Gal. v. 19-21; 1 Tim. i. 9, 10; 2 Tim. iii. 1-5.

CENSURES.—The censures to be inflicted on offenders are, private reproof, public admonition, or excommunication, according to the aggravation of the offence. Prov. xxii. 10; Matt. xviii. 15, 16; Rom. xvi. 17; 1 Cor. v. 4, 5, 11; 2 Thess. iii. 6; Titus iii. 10.

STANDING RULES.

ADOPTED DECEMBER 3, 1846.

1. There shall be an Annual Meeting of the church, in the month of May, the time and place to be notified from the pulpit; which meeting, with all other meetings for business, shall be opened with prayer.

2. The Records of the church shall be kept by the Pastor.

3. At the Annual Meeting shall be chosen by ballot a Committee of seven members, including the Pastor and Deacons, to be known as the Church Committee; also a Treasurer and Auditor.

4. The duties of the Church Committee shall be such as are expressed or implied in the Ecclesiastical Principles and Rules of this church.—The Treasurer shall have charge of the moneys and other property of the church, subject to the order of the church, and shall make a written Report at the Annual Meeting, attested by the Auditor.

5. Candidates for admission to the church shall be propounded in church meeting, four weeks previous to admission; and notice shall be publicly given from the pulpit of such as are expected to make a profession, at least two weeks previous to their admission.

6. Candidates for admission and members of the church are required to abstain from the traffic and use of intoxicating liquors as a drink.

7. The church is expected to hold a weekly meeting for devotional exercises and religious conference, and for the transaction of any business which may properly come before the church. At this meeting members of the church shall have the privilege of inviting their Christian friends.

RESOLVES ON THE SUBJECT OF SLAVERY.

ADOPTED MAY 5, 1843.

1. That we regard it the duty of the church to bear decided testimony against all sin.

2. That we regard Slavery—holding men as property—as a sin which ought to be immediately abandoned.

3. That the institution of Slavery, as existing in the United States, is not only of a sinful character, but also productive of great injury to our social, civil and religious interests; and that we feel bound to endeavor, in all suitable ways, to effect its abolition.

4. That in our efforts to abolish Slavery, *we should avoid every thing that savors of harshness or a want of Christian charity*; and pursue such a course as is dictated by the principles of religion, so as to secure the highest good of the master and of the slave, and of our common country.

5. That we regard the relation of slaveholding as directly at variance with the spirit of the gospel, and highly inconsistent with the Christian profession; and, therefore, we feel bound, after suitable admonition, to withhold fellowship from those of our brethren who sustain this relation.

ARTICLES OF FAITH, AND COVENANT.

ADOPTED NOVEMBER 15, 1834.

FORM OF ADMISSION.

ADDRESS.

Beloved Friends :

You have presented yourselves before God and this assembly to make a solemn confession of your religious faith, and to take upon you everlasting obligations. We trust that you have duly considered the nature of the profession you are about to make, and the engagements into which you are now to enter. Your vows will be heard on high, and will be exhibited on your trial at the last day. But be not disheartened. If you come with sincere desires to be the Lord's, to believe his word and obey all his commandments, he will give you wisdom and grace, as you need, and conduct you in safety to his heavenly kingdom.

Having examined and assented to the Articles of Faith and Covenant adopted by this church, you will now profess the same before these witnesses.

CONFESSION OF FAITH.

You believe there is one only living and true God, the Creator, Preserver, and Governor of the uni-

verse ; a Being self-existent, independent and immutable, infinite in power, wisdom, justice, goodness, mercy and truth.

You believe that the Scriptures of the Old and New Testaments were given by the inspiration of God. That they contain a complete and harmonious system of divine truth, and are the only perfect rule of Christian faith and practice.

You believe that God is revealed in the Scriptures, as the Father, the Son, and the Holy Ghost, and that these three are one God, and in all divine attributes equal.

You believe that God made all creatures and all things for himself ; that he governs them according to his unchangeable counsel for his own glory ; and that the principles and administration of his government are perfectly holy, just and good, nowise interfering with the free agency, (God's own gift,) or the accountability of the creature.

You believe that our first parents were created holy ; that they fell from that state of holiness by transgressing the divine command ; and that in consequence of their apostacy, all their descendants are without holiness and alienated from God, until their hearts are renewed by divine grace.

You believe that Christ, being God manifest in the flesh, has, by his sufferings and death, made an atonement for sin, on account of which, pardon is offered to all ; but that such is the aversion of man to the terms of salvation, that only those who are renewed by the special influences of the Holy Spirit, and whom God did always purpose to save

from deserved ruin, comply with them ; and that the soul which is once made partaker of renewing grace, will never be permitted so to fall away, as finally to perish.

You believe that there will be a general resurrection of the bodies both of the just and of the unjust ; and a day of judgment, when all must give account to Christ of all the deeds done in the body, whether good or bad ; when the impenitent will go away into punishment, and the righteous into life, both of which will be without end.

Moreover, you believe that the Lord Jesus Christ has a visible church in this world ; that the terms of membership are a credible profession of faith in Christ, and of that holiness which is wrought by the renewing grace of God ; and that none but members of the visible church, in regular standing, have a right to partake of the Lord's supper ; and that only they and their households can be admitted to the ordinance of baptism.

All these things you profess and heartily believe.

(The ordinance of baptism to be administered.)

You will now enter into solemn covenant with God and with this church.

COVENANT.

You do now, in presence of God and this assembly, solemnly, and as you hope with sincerity of soul, dedicate yourself to God in Christ, humbly confessing and repenting of your sins.

You solemnly avouch the Lord Jehovah to be your God, the Lord Jesus Christ your Redeemer, and the Eternal Spirit your Sanctifier.

You covenant and promise, that by the strength of divine grace, you will make it your endeavor to walk worthy of the Christian vocation.

You covenant with this church, that you will walk with it in Christian fellowship, and in a due attendance on all the institutions of Christ.

Thus, in presence of God, you solemnly covenant and promise.

(Here the members of the church will rise.)

In consequence of these professions and promises, we, the members of this church, affectionately receive you to our communion, and in the name of Christ declare you entitled to all its visible privileges. We welcome you to this fellowship with us in the blessings of the Gospel, and on our part engage to watch over you, to love and pray for you, and to seek your edification, so long as you continue among us. Should you have occasion to change your place of residence, it will be your duty to seek, and ours to grant, a recommendation to another church; for hereafter you can never withdraw from the watch and communion of the saints, without a breach of covenant.

And now, beloved in the Lord, let it never be forgotten that you have come under solemn obligations, from which you cannot escape. Wherever you go, these vows will be upon you. They will follow you to the bar of God, and will abide upon you forever. The Lord guide and preserve you till death, and at last receive you and us to that blessed world, where our love and joy shall be forever perfect. Amen.

FIRST CHURCH IN (NORTH) WEYMOUTH.

MINISTERS.

WILLIAM MORRILL,	settled	1623.
MR. — BARNARD,	"	1624.
JOSEPH HULL,	"	1635.
THOMAS JENNER,	"	1636.
ROBERT LENTHAL,	"	1638.
SAMUEL NEWMAN,	"	1639.
THOMAS THACHER,	" January 2,	1644.
SAMUEL TORREY,	"	1664.
PETER THACHER,	"	1707.
THOMAS PAINE,	" August 19,	1719.
WILLIAM SMITH,	" December 1,	1734.
JACOB NORTON,	" October 10,	1787.
JOSIAH BENT, JR.,	" October 13,	1824.
JOHN C. PHILLIPS,	" December 18,	1833.
JOSHUA EMERY, JR.,	" January 25,	1838.

OFFICERS OF THE CHURCH,

January 1, 1847.

PASTOR.

REV. JOSHUA EMERY, JR.

DEACONS.

ELNATHAN BATES, ABNER P. NASH.

CHURCH COMMITTEE.

Consisting of seven Members, chosen annually; including
the Pastor and Deacons.

LIST OF MEMBERS,

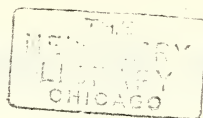
IN THE ORDER OF THEIR UNITING WITH THE CHURCH.

[*Abbreviations. — w. for wife, wd. for widow.*]

	1791.		1823.
Betsy, wd. of Benjamin Pratt.		Caroline, w. of Rev. E. Sandford.	
1800.		Sophia, w. of Thomas Nash.	
Phebe, wd. of David Ford.		Sarah, w. of Jacob Dyer.	
Abigail, wd. of Robert Bates.		Betsy, w. of James Blanchard.	
1801.		Cotton Lovell.	
Bela Vining.		Betsey, w. of C. Lovell.	
Jane, wd. of William Humphrey.		Abigail, w. of James Thomas.	
Hannah, w. of David Lovell.		Wd. Susana White.	
Rebecca, wd. of Jared White.		Wd. Mary Cleverly.	
Chloe, wd. of Jacob Lovell.		1825.	
1803.		Susan, w. of Noah Tirrell.	
Bethia Bates.		1827.	
Mary, wd. of Solomon Dyer.		Betsy, wd. of Josiah Bates.	
1804.		Jacob Pratt.	
Nancy, wd. of John White.		Abigail L., w. of J. Pratt.	
Hannah, w. of Ephraim Pratt.		David Pratt, Junior.	
1806.		Mercy G., w. of D. Pratt, Jun.	
Christiana, wd. of James Jones.		Mary, w. of David Pratt.	
Matilda, wd. of Increase Bates.		Hannah, w. of J. L. Pratt.	
1808.		Nancy, wd. of Joseph Pratt.	
Sarah, wd. of Lemuel French.		Sarah S., wd. of Lewis Beals.	
Widow of Isaac Wilder.		Eliza, w. of Oliver Shaw.	
1809.		Lydia, w. of Hervey Cushing.	
Mary Lovell.		Lois, w. of Jesse Dyer.	
1810.		Daniel Dyer.	
Mary, w. of Oliver Bates.		Daniel H. Vining.	
Betsy, wd. of Asa Burrell.		Deborah Ford.	
Harriet Harding.		Maria, w. of John D. Salisbury.	
1811.		Susan, w. of Samuel Veazie.	
Elizabeth, w. of Lem'l Humphrey.		1828.	
Anna, wd. of Peter Lincoln.		Peter Whitmarsh.	
1813.		Ruth, w. of P. Whitmarsh.	
Lucy, w. of Samuel Loring.		Joseph Loud.	
Ansel Pratt.		David Pratt.	
1816.		John Loud.	
Mary, wd. of Dea. John Bates.		Thomas French.	
1817.		John L. Pratt.	
Hon. Christopher Webb.		Asa Nash.	
Susan, w. of C. Webb.		Hannah, w. of Asa Nash.	
Lydia Beals.		Isaac French.	
Betsy Jeffers.		Susan, w. of J. French.	
1822.		Lewis Beals.	
Dea. Elnathan Bates.		Jonathan D. Pratt.	
Thomas Nash.		Mary W., w. of J. D. Pratt.	

- James Jones.
Norton Pratt.
Hervey Cushing.
Dea. Abner P. Nash.
Joseph Loud, Jun.
William Otis Nash.
Salome, w. of Robert Burrell.
Wd. Phebe French.
Sophia, w. of Luther Pratt.
Jane W. Whitmarsh.
Lucy P., w. of N. Stoddard.
Emeline A., w. of Rev. W. Cornell.
Lucy, w. of Cyrus Hunt.
Abigail, w. of William Loud.
Clarissa H. Ford.
Elizabeth, w. of John Loud.
Nancy, w. of Dea. El. Bates.
Susan Bicknell.
Ebenezer Humphrey.
Betsy, w. of E. Humphrey.
Wd. Elizabeth Higgins.
Ruth Dyer.
James Bates.
Clarissa, w. of J. Bates.
1829.
Wd. Hannah Canterbury.
Catharine, w. of Theodore Pray.
Paulina, wd. of R. Blanchard.
Asa White.
1830.
Wd. Mary Holbrook.
Lucy, w. of Laban Dunbar.
Anna, w. of D. H. Vining.
1832.
Cotton Bates.
Rhoda, w. of C. Bates.
Warren Loud.
Susan, w. of W. Loud.
Wd. Rebecca Cushing.
Hannah, w. of A. Stoddard.
Joshua Holbrook.
Nancy, w. of J. Holbrook.
Salome, wd. of Jonathan Robbins.
David Pratt, 3d.
Eleanor, w. of D. Pratt, 3d.
Nancy B. Webb.
Wd. Hannah Waterman.
Sophia R., w. of Solomon Wildes.
1833.
Nancy, w. of David Pierce.
Priscilla Blanchard.
1834.
Rev. John C. Phillips.
Harriet W., w. of Rev. J. C. Phillips.
1835.
Elizabeth Loud.
Averic P. S., w. of James White.
1837.
Miriam, w. of Rev. Willard Jones.
Deborah A. Pratt.
Wd. Mary Wildes.
1838.
Rev. Joshua Emery, Jun.
Harriet, w. of Rev. J. Emery, Jun.
Mary, w. of Enoch Lovell.
Selima Wildes.
1839.
Rev. Willard Jones.
Mary, w. of John White.
Rebecca, w. of Stephen Bicknell, Jun.
Jane L., w. of Harrison Bicknell.
Mary Pratt.
1841.
Samuel French.
Ruth, w. of S. French.
Rebecca, wd. of Asa Pratt.
Elizabeth, w. of Albert Humphrey.
Wd. Sarah Shaw.
Isaac Reed.
Cynthia, w. of I. Reed.
Cynthia Reed.
Eliza, w. of Benjamin Pratt.
Mary Ann, w. of Thos. Holbrook.
Lucy Ann, w. of Edwin Pratt.
1842.
James Bates, 3d.
Rebecca, w. of J. Bates, 3d.
Lot W. Bicknell.
Adeline, w. of L. W. Bicknell.
John Binney.
Anna B., w. of J. Binney.
Thomas Cleverly.
Elizabeth, w. of Thomas Cleverly.
John Cushing.
Elizabeth W., w. of J. Cushing.
John Cushing, 2d.
Mary E., w. of J. Cushing, 2d.
William French.
Hannah, w. of William French.
Lemuel French.
Mary L., w. of L. French.

Thomas Humphrey.	Ann, w. of Nathan Holbrook.
Marina, w. of Thomas Humphrey.	Hannah Humphrey.
Jairus B. Lincoln.	Susan Loud.
Priscilla S., w. of J. B. Lincoln.	Hannah W., w. of William Otis
Henry Newton.	Nash.
Jane L., w. of H. Newton.	Nancy, w. of Peter Lincoln.
Abigail, wd. of Abner Pratt.	Susan Tirrell.
Mary, w. of Elisha Pratt.	Sarah A., w. of N. Pratt.
Lemuel Torrey.	Charlotte, w. of Josiah White.
Nancy S., w. of L. Torrey.	Jacob Shaw.
James Torrey.	Mary P., w. of J. Shaw.
Catharine, w. of J. Torrey.	Caleb S. Cleverly.
Harrison Bicknell.	Martha, w. of C. S. Cleverly.
James Blanchard.	Francis E. Loud.
Otis S. Blanchard.	George H. Pratt.
Laban Dunbar.	Eliza Loud.
Joseph H. French.	Bethia B. Loud.
Zechariah Hunt.	Harriet T. Loud.
David Pierce.	Mary N. Pratt.
Edwin Pratt.	1843.
Benjamin Franklin Pratt.	Wife of Robert Lougee.
John D. Salisbury.	1844.
Susan, wd. of Thomas Bicknell.	William Wildes.
Loisa, w. of A. P. Ladd, M. D.	Judith, w. of William Wildes.
Sarah, w. of Asa Dyer.	1846.
Emeline F., wd. of Warren Dun-	Nahum Brown.
bar.	



MEMORIAL

OF THE

TWENTY-FIFTH ANNIVERSARY

OF THE SETTLEMENT OF

REV. JOSHUA EMERY,

PASTOR OF THE

FIRST CONGREGATIONAL CHURCH,

WEYMOUTH, MASS.

SERMON

PROCEEDINGS AND ADDRESSES

ON THE OCCASION OF THE

TWENTY-FIFTH ANNIVERSARY OF THE INSTALLATION

OF THE

REV. JOSHUA EMERY,

AS PASTOR OF THE

OLD NORTH CHURCH, WEYMOUTH, MASS.

Printed by request of his People, and of the two Churches uniting with
them on the occasion of the Public Services.



Boston:

ALFRED MUDGE & SON, PRINTERS, 34 SCHOOL STREET.

1863.

COMMITTEE OF ARRANGEMENTS.



FRANCIS E. LOUD,
WILLIAM WHITE,

EDWIN PRATT,
JAIRUS B. LINCOLN

ELNATHAN BATES, JUN.

4098

ANNIVERSARY SERMON.

ANNIVERSARY DISCOURSE

DELIVERED BY

REV. JOSHUA EMERY,

JANUARY 25, 1863.

BRETHREN AND FRIENDS: The lapse of time has brought us to the last hour in the twenty-fifth year of your pastor's settlement. It is well that we notice an event which is not of frequent occurrence in these times. When your pastor, at his installation, was charged by an elder brother "to live and die with this people," he had more reason to anticipate being called to give account of his ministry, than being continued to rejoice with you in this anniversary. But the years have fled, and the Lord of the vineyard has been pleased to retain his servant in the service of this heritage. While now the last moments are flying, it may be for our mutual benefit to pass over again, as it were, hand in hand, heart with heart, the familiar paths which we have walked together in the years of our union as pastor and people.

There are many texts suited to direct our meditations in the circuit of this hour. The one that will be developed and applied, as we proceed, is in these words: "The God of Israel is he that giveth strength and power unto his people." Psalm LXVIII: 35.

Following the spirit of this statement may be suited to revive the memory of strength received from God, by which we have been enabled to do whatever has been rightly done, and to bear whatever has been patiently borne, and to rejoice in whatever good we have enjoyed.

I. As to *the duties* connected with our mutual relations.

The pastor's duties are described by Paul in his charge to Timothy and Titus; all which, in one of the Epistles to the Corinthians, are expressed or implied in the few words: "It is required in stewards, that a man be found faithful;" faithful to God, to himself and his people. From God, in the careful and earnest study of his word, he must receive the message suited to the condition and wants of his people. It may be a doctrine which the wise of this world call foolishness, or some harder name. It may be a truth that stirs up the fountains of the natural heart, much to the discomfort of any who love the pleasures of sin, and prefer being left to the quiet of carnal security. It may be a word of needed reproof, that cuts like a two edged

sword, or pierces like an arrow from the bow drawn at a venture. It may be an overture of peace, with conditions and motives to its acceptance; or a declaration that seals the doom of those who continue to reject it. Whatsoever the message, whether it come by way of Sinai or Calvary, if it come from God it must be delivered as written. The bearer of dispatches among men may exercise discretionary power by virtue of special instructions. But, however it may be with servants of human governments, the bearer of dispatches from the court of heaven has given him no discretionary power in this service, as to modifying the message or its terms. He may not add to or take from what he is commanded to speak, without incurring peril to many souls beside his own.

It is well that we have one book on which no vandalism may be committed, by the learned or the unlearned, with impunity. In it are the treasures of wisdom and knowledge. Its light reveals to man the true God in his glorious perfections, and reveals man to himself in his imperfections. It brings to our view what the sin of one man has done, and what the grace of God is sufficient to do; how this grace may be of personal and eternal benefit to the soul, or, failing in this, what to man must be the future consequences of its not being appreciated and accepted. We discover by the same light, that in the Son of God, the Christ of promise, the propitiation for the sins of the whole

world, through faith in his name and by repentance towards God, and by the renewing of the Holy Ghost, according to God's eternal purposes of mercy with reference to his people, is our only hope of a glorious and blissful immortality.

It has been the duty of your pastor to discourse on these and kindred themes in his weekly ministrations, "not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God." How far he has succeeded or failed in this part of his duties, they are the best prepared to judge, whose attendance in the house of God has been the most constant, and with the honest desire to receive spiritual instruction. "I judge not mine own self." "He that judgeth me is the Lord;" and compared with his judgment, "it is a very small thing that I should be judged of man's judgment."

And yet the manner, though not the matter when the exact message from God is open to criticism and man's judgment. Whether or not the message has been delivered in plain and simple language, without equivocation, illustrated and enforced in a way to convince, urged by affectionate and earnest persuasions to its acceptance, I am quite willing should be decided by those who have received it into good and honest hearts. I have no doubt that my own judgment in this matter would be far less favorable than yours has

been, through years of apparent interest in my ministrations. In this we shall agree, that one whose mission it is to "beseech men to be reconciled to God," should use words the best fitted to enlighten the mind, and produce conviction of its alienation and peril, its necessities and opportunities.

There are other and minor duties, though not unimportant, which a pastor owes his people. Parochial visits, except in cases of unknown omission, have not been less frequent than once a year to each family. Visiting the sick and the afflicted has taken me to many of your homes more times than I can state with exactness. There are very few of your dwellings which I have not entered to perform funeral rites over the remains of loved ones gone down the valley. We have mingled our tears and sympathies in days of bereavement and sorrow, and together cast our burden upon the Lord. Many have been the social meetings for prayer and religious conference; many the interviews for personal conversation with those seeking the way of life. These, and other like services, are rightly classed with duties which a pastor owes his people, and in which, as in all other duties, your pastor feels that the God of Israel has been his strength, so far as they have been performed to his acceptance and your profit.

But there is another aspect of our mutual relations to which I turn with the more satisfaction, because of being able to speak with more confidence. This is said

with reference to duties which a people owe their pastor. The pleasure of reviewing this part of our connection will be increased by allowing individual exceptions to be passed over unnoticed.

If it has been my duty to come into the sanctuary, from Sabbath to Sabbath, it has been your duty to provide for its being opened, and for the comfort of those who assembled within its gates. This you have not failed to do, continuing in office our worthy friend, who has had the care of this house from the third year after it was built to the present time. It may be added, that we have usually found here a cool and well aired refuge from the heat of a summer day, and generally from the cold of a winter's day has awaited us here a warm reception. Then, too, you have believed, and acted on the belief, that a becoming respect for the house of God requires that it should not be less attractive than your private homes, which are fitted up for the reception of social guests. The quiet of ingress and egress, compared with former years, is also worthy of a passing notice.

If it has been my duty to take the lead in offering the prayers of the people on the Sabbath, it has been your duty to see that the praises of the sanctuary are conducted in a manner and spirit suited to the place, and the occasion of our religious service. This has been done, as well to our united satisfaction and enjoyment, as to the credit of those who have occupied the

seats of singers. While we are grateful for the enjoyment which this important part of our worship has contributed in past years, we may be hopeful of the future, especially that our prayers and praises, ascending with our voices, may ever be such offerings as will elevate our affections and be acceptable to God in sacred worship.

If it has been my duty to come before you with God's message, it has been your duty to hear it with respectful attention. From respect to the sacred office and the thrice sacred message, such has been your duty. In this I have had no cause to complain, but much reason to be thankful, that the Lord has inclined you to reverence his sanctuary, in giving respectful attention to its services. I am happy to say, and with the utmost sincerity, that I have seldom noticed a breach of propriety in this house of God. This is no small commendation, which, while honorable to God, has been an encouraging testimony of respect for the pastor.

If it has been my duty to serve you in spiritual things, it has been your duty to provide for my comfortable support. This you have not failed to do, having received of God the ability, and what is most frequently wanting, the willing mind, to provide for your minister's comfort; even to his being pleasantly settled in the parsonage which was built for him by the parish at his coming among you; and to which may be

added, as being intimately connected with a minister's comfort and usefulness, as well as with a people's reputation and prosperity, promptly meeting other expenses attendant on maintaining public worship, according to the rule, "Owe no man anything, but to love one another." I know not how much of the praise is especially due to "the parish committee," or to your several committees, including assessors, collectors and treasurers, but it is worthy of being noticed here, and to the credit of all concerned, that the one hundred quarterly payments of my salary, so nearly as memory serves me, with one exception, and that by reason of a change of the quarter day not known to the collector, have been ready on the day that each was due. More than this to their commendation, with reference to the punctual payment of salary, I am confident no minister can say of his people for so many successive years. And to this may be added, that very few complainings have been heard in our streets, as if maintaining the institutions of the Gospel was felt an oppressive burden. Whatever has been suggested, which seemed to be for the good of the parish, has met with your ready coöperation. Without waiting to be importuned, you have anticipated what might be conducive to our prosperity. This is proved, as examples, by the way we came to have a valuable organ in the church, and a commodious chapel erected for our social worship.

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But I forbear, lest I seem to be undoing much which I have been trying to do, through these twenty-five years in teaching lessons of humility. That no such detriment may come from any words of commendation now uttered, I pray you to join with me in a hearty application of the text, that *the God of Israel is he who giveth strength and power unto his people*. The praise belongs to him, who has given us the needed ability and wisdom to perform our mutual duties, so far as they have been performed to his acceptance.

II. As to our varied *cares* and *trials*, there is good reason to say that the God of Israel has been our strength.

The care of the church, with respect to the order and ordinances of the Gospel; the care of families, seeing that no detriment come to either church or people through the pulpit or any other medium of moral instruction; encouraging the strong and fortifying the weak against being unwittingly drawn into sympathy with ephemeral agitations, or being led astray by those who "have gone in the way of Cain and ran greedily after the error of Balaam;" watching at every avenue where secret foes are wont to lurk, that none fall a prey to the sceptical, the profane and the vicious; aiming to promote purity of heart and life in the community, as the only sure foundation of permanent peace and prosperity; zealous that the church, "not having spot or wrinkle, or any such thing, should

be holy and without blemish, careful to maintain good works;" laboring, praying, watching for the moral and spiritual improvement of the whole people: these and like things are included in a pastor's care; and it is one part of the people's care to sympathize and coöperate with him in every such good work. In so far as you have done this, we have had equal reason to be thankful, especially to Him who has been our strength.

Though our trials may not have been greater in number or severity than usually fall to the lot of those "who through faith and patience inherit the promises," we have felt the need of God's strength for our support. It is no small trial to a preacher that he seldom or never writes a sermon, or performs any public service, which gives himself entire satisfaction. More frequently than is known, except to God and himself, and perhaps to his own family, the pastor goes home from the Sabbath services to suffer in depression of spirits, that his labors have not been more acceptable to God and more to the profit of his people. When he has done the best that he could do, he often feels that he has been an unprofitable servant. There is no visible proof, many and many a time when he is preaching, that his hearers are being so convinced by his instructions as to be immediately moved in the right direction by appeals to the conscience and the heart. They may listen with great respect, but are not persuaded to cast in their lot with God's people, and begin to live for immortality. Though they mean no disre-

spect to the preacher, this frequent or continued indifference to his message becomes to him a sore trial. The parent may know something of this, when his precept upon precept, meant for the best good of his children, is not heeded. The pastor knows and deeply feels it, when any, who profess to be the children of God, do not honor him by a godly walk and conversation. When the conduct of some is so inconsistent with the vows which are upon them, as to make it necessary to the honor of Christ and the integrity of the church that they be excluded from the fellowship of believers, great is the trial which is shared with the pastor by the whole church.

There are other trials which are met outside of the church and the sanctuary, and apart from public services. If the people were already perfect, there would be less need of a minister among them. Because it is human to err, and sometimes to be selfish, there are divers opinions and lines of action with reference to matters of sufficient importance to engage public attention. The community is made up of different dispositions and tastes; intellectual and moral, as well as sensorial tastes; and distinguished by numerous shades of moral and social character. When the pastor fails to adapt himself to these differences, so far as this may be done in being "all things to all men," without the sacrifice of principle, the failure is a trial to his own mind. If by word or act he has given offence, however unintentional or whatever the provocation, he himself

is the chief sufferer. If words or acts, meant to offend him, do not produce this effect in the worst sense, they do become to him one part of his trials. But especially do profane words and ungodly doings in the community annoy and grieve him, because of the dishonor cast on God, and of the ruin which such evil doers bring on themselves, and upon others who are unwittingly exposed to their pernicious influence.

There are also numerous trials growing out of the nature of the social relations which exist between a pastor and his people. Who is weak, and he is not weak? Who of his people is in sickness or affliction, or in any trial, and he not suffer from the same cause? That he is not more frequently exhausted by these repeated drafts on his sympathies is a wonder to himself, especially in times of prevailing sickness and multiplied afflictions. The disappointments and embarrassments and fears, with all other perplexities, which do sometimes disturb his people, so far as known to the pastor, touch a sympathetic chord in his heart, causing it to vibrate with theirs, as if smitten by the same stroke. When he knows that in many or any of the homes among his people are aching hearts, whatever the cause, he feels their pain. For if one member suffer, all the members suffer with it; especially is this true of the pastor's sympathy with his people in all their known trials.

In all trials shared between us by reason of our mutual relations, it has been our blessed privilege to

receive from the God of Israel sufficient strength to bear them, until He brought deliverance. If sometimes dark and heavy clouds seemed to be gathering over us, they did not long shut out the glorious sunshine of heaven; and soon a voice was heard from the invisible presence, saying, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." In this, "the Lord thy Redeemer" has not failed to verify His promise. He has given us strength to endure, and courage to persevere, with stability of faith in His word, when visiting us with only a gracious discipline in all our mutual and personal trials. Thus "He giveth power to the faint and to them that have no might He increaseth strength." For "they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

III. As to *whatever good things* have been made our portion, we are indebted to the Giver for any *enjoyment* had in the right use of them.

Much of the good which God bestows on his creatures is *only possessed, never enjoyed*. All the rich possess wealth, but only the few enjoy it. Health is a possession, but is not always so appreciated as to be enjoyed. The same may be true in respect to all civil and social advantages. We see and feel this in the contrast, when, instead of peace and

prosperity, demons of war, the miserable creatures of ambition and rebellion, are let loose upon the land. It is equally true with reference to religious privileges. The Bible is a rich possession in the family; the institutions of the Gospel are a valuable possession in the community. But in either case, the greatest good is in the enjoyment which comes from the right use of any such possession. For if the word of God and its appointments are enjoyed, then we delight to honor Him in our hearts and by our service.

This enjoyment includes the soul's being renewed, which is the work of God by his Spirit. There is no true spiritual enjoyment, until this work has been accomplished. This proves that we are indebted to God for whatever enjoyment of good comes to us from religious sources. We have had religious enjoyment on the Sabbath in the house of God; and on week days in social worship or private meditations; in times of spiritual refreshing, when christians have been revived and quickened, when few or many souls have been converted. The Bible, the Sabbath, the sanctuary; all means of religious culture, are among the good things which God bestows on a people with the gift of a pastor. It is through and of Him, that we have had any real enjoyment of these benefits.

The continuance of the church and the parish, continued peace among the people as a whole, continued harmony between pastor and people, continued ability with a willing mind to maintain the institutions of

religion, and continued appreciation of these benefits, are to be numbered with the good things in which pastor and people are mutually concerned. And to these may be added the many social enjoyments, multiplied and refined through the general influence of the Gospel in giving character to society.

It would not be easy to form an estimate of the influence which the institutions of religion exert on society through a period of twenty-five years. This influence begins with the family at the altar of marriage vows. It is felt in the nursery and primary school, and through all the ascending grades into the university. It is felt by scholars and teacher, apprentice and master, quickening and directing the aspirations of each in his particular sphere. It is felt in every department of enterprise, and industry, and professional life. For it is through the silent and diffusive influence of Gospel institutions, that the community in which they are maintained is lifted and held above the ignorance and vices of a people who have no knowledge of the true God, — wherein the children born and educated in this community during the last quarter-century are more enlightened and virtuous than those born and living within the same period in Central Africa; for this distinction they are indebted chiefly to the influence of the Gospel and its institutions. The advantages of education, the rewards of enterprise and industry, the free and equal access of all to the honors and emoluments of merit; the inalien-

able right, when not forfeited by abuse, "to life, liberty and the pursuit of happiness;" the proprieties and refinements of social life; the comforts and enjoyments of the home circle, that sacred retreat from the noise and conflicts of the world, where none may intrude with impunity; the pleasures which flow from the culture of the mind and the heart, and from the inter-communion of congenial spirits in rational pursuits or recreations, works of duty and works of love; if there be any virtue, if any praise in these things, it has been by the favor of Israel's God that we have enjoyed them. It becomes us to-day, and here at our public altar, to call the name of this memorial "Ebenezer! saying, Hitherto hath the Lord helped us." In all which we have done, or suffered, or enjoyed, the strength which the God of Israel giveth his people has been our help, and to him belongs the praise.

The occasion may justify a more particular reference to some things of interest to the pastor and the people, as belonging to the record of the last twenty-five years.*

There have been changes in this parish and the

*NOTE. A brief record of the church and parish and former ministers was printed in 1847, under the superintendence of the present pastor, in the "Church Manual;" and a sermon, preached January 5, 1851, was printed by request of the people, which was mostly a review of what had occurred in the church and parish through the preceding half century. This statement, it is presumed, will be a sufficient explanation for now limiting this review within the period of the present ministry. See Historical Sketch, page 85.

church, which will be noticed in their place. Before speaking of these, we will glance at a few other changes in externals, which indicate the progress of improvement. The East village more resembles a city in miniature than what it was twenty-five years ago. The iron works and other manufactures have contributed to its rapid growth. The North village has grown into a populous and thriving community. In these two villages, both of which were included in our parish when I was settled, and where was only a small Methodist church, are now seen pointing towards heaven three church steeples, witnessing to the church going habits of the people. The same legitimate inference is had from the standing testimony of eleven meeting houses in a population little short of eight thousand. The thriving progress of our manufactures, increasing the wealth of the people, may have justified the multiplying of places of worship, though few of them are always filled to repletion.

Though we have not shared equally with some other sections of the town in the increase of population, we have shared in some of its benefits. We have at our own door the convenience of railroad conveyance, instead of the slow coach of former years. We are relieved from the annoyance of secular meetings in our church, by the necessity of a more central and larger house to accommodate the growing population. We share with the whole town in the improvement of our public schools, for which your pastor labored with

others through years of service on the school committee, that we might have, what has been now obtained in a graduated system, the primary, the intermediate and high schools, giving to our children all the advantages requisite to preparing for honorable position in society or in active business, or to being fitted for the University. The rising generation will best prove their wisdom and appreciation of benefits, by a right improvement of privileges for which they are indebted, under God, to those who have preceded them.

Though, as already intimated, the tide of population has flowed mostly in other directions, with the springing up of new villages, where land could be more readily had in exchange for gold or its equivalent, yet we have indirectly shared in the benefits of the general increase of population and manufactures; and have seen some twenty-five or thirty new dwellings added to our village. In the place of "the old school-house," which, for reasons not necessary to be stated here, is daguerrotyped on the minds of some present, who were boys and girls thirty or forty years ago, we now have in front of the church a comely edifice, equally an honor to the citizens and an ornament to the village. Instead of "the Hall," not the most seemly in its day, though made pleasant to some and tolerable to others by sacred associations, we now have a convenient and attractive place for social worship. Where we bury our dead, the living have had a care of its grounds, and in the spirit of the age, have begun to make it

inviting to those who love to visit the resting place of a friend, where they may commune with God in the still hour of twilight, and linger there till only the stars and the God who made them can witness the falling tears upon a newly made grave.

But I must pass on to other matters which, it is supposed, will be of interest to the people of my charge. For the sake of brevity, and not to exhaust your patience, some of them will be clustered and expressed in few words.

The pastor has preached written sermons to his own people about two thousand times. He has preached to other congregations six hundred and twenty-nine times, making in all, two thousand six hundred and twenty-nine times, that he has been permitted to stand "between the dead and the living," with a written message from God; and to which may be added occasional, though not frequent, preaching without written notes. He has attended not less than three thousand meetings for prayer and conference, or personal religious conversation, in addition to public services. He has joined in marriage three hundred and eighty-eight persons, thereby instituting one hundred and ninety-four new families, according to the ordinance of God; and to all these, or so many as are yet living, many being now present, he would extend anew his first congratulations.

There have been two hundred and ninety-three deaths of persons, directly or indirectly connected with

the society, at whose funeral services, except in few cases of his absence from home, the pastor has been called to officiate. Following the promptings of my own heart, I should here pause awhile, and go with you in thought to the homes, once or more times made desolate by the angel of death. But this we cannot do now beyond a brief moment. In the long line of procession, as it passes slowly from year to year, we notice two, who were office-bearers in the church, steadfast in the faith and for the truth, called to a higher service at a ripe age; and two others who had been often honored with public trusts, and several who had earned promotion and titles, all pillars in the parish; one who had been a missionary in the foreign field, and afterwards a pastor at home, until impaired health was followed by a joyfully welcomed passport to that land, where "the inhabitant shall not say, I am sick;" with some others, whose early life had given promise of future honor and usefulness. We notice some, whose bridal robes were soon exchanged for the habiliments of the grave; and others, in the midst of their days, severed from the companions of their youth, or at a later period, when the glow of conjugal love had ripened into the maturity of renewed strength. We notice the dear children, not a few, cut off in the bud or blossom; the new born infant, that only touched the earth in its passage to the skies; the little ones, who had been "like olive plants round about your table," and those too, who had come to be

the hope and stay of declining age. We notice some among the many, called by the Master, who had just reached the prime; two of these now reposing with their slain comrades beneath the turf, where they nobly fought and fell with honor in their country's cause; others, who had only passed or were crossing the meridian; and yet others, who came to the grave in a full age, "like as a shock of corn cometh in, in its season." Thus, in the long and solemn procession which has been moving from your homes to yonder cemetery the last twenty-five years, is included a great company, compared with which, our average congregation in this house of God, does not exceed the number we have borne to the house of the dead.

Beyond this brief memorial, I may not here and now multiply words, which might stir anew the fountains of grief. Quiet will be the sleep of the grave, until he who is "the resurrection and the life," shall awake and clothe his saints with the white robes, with palms in their hands and crowns on their heads. Believing that God doeth all things well, we may leave in his care the loved ones he has taken from us, and bow with peaceful submission to his holy will.

In resuming our narrative, it may be proper to remark, in passing to other topics, that the fifty semi annual meetings of the conference of associated churches, and the one hundred quarterly meetings of the clerical association have been attended, when convenience and other duties would permit—the claims of duty at

home always having the precedence over calls from any and every other quarter. The relations between your pastor and his brethren in the ministry have been kindly fraternal. With them he has taken sweet counsel, and has been strengthened and encouraged by this mutual confidence and sympathy. That a like mutual and undisturbed fellowship has existed generally between this church and sister churches, is indicated by the record that we have received and accepted forty-five invitations to ecclesiastical councils, most of them from churches within the limits of our own conference.

The cause of missions at home and abroad, and other worthy objects of charity, have had our sympathy and prayers, and pecuniary aid. "The Ladies' Benevolent Circle," from time to time, has supplied the wants of the destitute, made glad hearts in the families of home and foreign missionaries, ministered to the comfort of seamen, and more recently to the comfort of our noble army in the field, or the wounded and sick in hospitals. I have no means of estimating the amount of contributions from this source, or from private benefactions when it was preferred "not to let the left hand know what the right hand doeth." Nor can I state the amount of contributions from the Sabbath School, including all its weekly collections. What is known, including public contributions and legacies to benevolent objects, makes an aggregate of about thirty-three thousand dollars for the twenty-five years, or more than thirteen hundred dollars as the yearly average.

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This will seem large or small in proportion as we estimate our ability and the importance of the objects which it has been our privilege to aid by pecuniary contributions. "There is that scattereth, and yet increaseth;" a truth not to be questioned by those who believe every word of God.

This church at the time of my installation consisted of one hundred and sixty-eight members. More than half this number had been received as the fruit of a general revival in 1827-28. There has been but one other so general outpouring of God's spirit, which occurred in the spring of 1842, when the whole people seemed to be moved by the power from on high. We remember with grateful interest that first Sabbath in July, 1842, when as a part of the fruit of the revival of that year, the church welcomed into its communion fifty-eight hopeful converts to Christ. There have been other seasons of special religious interest, but none so extensive as that, in the present ministry. There have been one hundred and thirty-seven admissions to the church, making the whole number of membership in these years three hundred and five. If this number seems small for so many years, it might be increased in our charity by the hope we have had of some others, who passed from earth before making a public profession of faith in Christ. Then, also, we must have in mind that two new churches of our order have been organized within our parish bounds, owing to the increase of population at the

two extremities of the parish; the one in 1843, and the other in 1852. The first, by reason of its local convenience, has drawn from our society numerous young families, from which it would have been reasonable to expect an increase of our church, if they had continued with us. That church numbers one hundred and thirty members, and connected with it is a flourishing society. It is pleasant to add, that the most friendly relations exist between them and us. We rejoiced with them, your pastor offering the prayer of consecration, when they received the gift of a young pastor, two years ago, who has already become established in the confidence and love of his brethren in the ministry, as well as of his own people. We continue to rejoice in their mutual harmony and prosperity. The blessing of the God of Abraham evermore abide upon them—giving them a happy and lasting union.

The colony that went from us, in 1852, drew largely from our church and society. When, after several parish meetings with reference to enlarging our house of worship, and several friendly interviews with the pastor by individuals, it was deemed wise and necessary for their better accommodation, that the north section of the parish should be formed into a new society, it was with no small sacrifice of feeling, that we parted with fifty-one of our members, most of whom had come into the church under the present ministry. If proof were needed that they left us in the spirit of kindness, we

have it in the letter addressed to the church for dismission, in these words: "In making this request, we feel constrained to add, that we do it with the kindest feelings toward the church and the pastor, from whom we are to be separated, but with whom we hope to be united in cordial friendship and in the fellowship of the Gospel."

In the spirit of those kind assurances, your pastor was invited to offer the prayer at the laying of the corner stone for their new house of worship, and to express the fellowship of the churches, when they were constituted a church, and to give the charge to him who was called to be their first minister. In the performance of these and other services was indicated the reciprocal interest of this church and society in the new church and society. The same kindness of feeling was expressed by the vote of this church, April 3d, 1852, "That the treasurer be directed to give the Pilgrim church, from funds in his charge, one hundred dollars to purchase a communion service." And well I know, that it gives to this church and its pastor great pleasure to be assured of the present prosperity of the colony, which was once a part of us and ever has been dear to our hearts. We have given them our counsel and prayers and sympathies in their years of trial; we rejoice to congratulate them here to-day, that they have passed through a fiery furnace unharmed, not even "the smell of fire remaining on them;" and that they are this day a prosperous and happy people;

blessed with a second pastor worthy of their confidence, whom his brethren in the ministry have known these many years, to respect and to love. The God of Israel continue to strengthen him and his people, and make them happy in a lasting union, and incline them to a loving fellowship with the parent church, never to be disturbed by the lapse of time or any of its events.

When it is remembered that the increase of families in our immediate locality has been much less than the draft on us to constitute the new societies, we shall not be surprised that our ordinary Sabbath congregation has diminished in numbers. The church and Sabbath School have been similarly affected by the same cause. The comparison between the present and the past might be more just, if we should include the statistics of the three churches and Sabbath Schools, now occupying the field in which, twenty-five years ago, was only one society of our denomination. Thus the inference would be obvious, that our loss in numbers has not been a dead loss to the cause of religion in the community, but rather, we may hope, an increase of the greatest good to the greatest number. We have reason to be grateful for a congregation which, when the sun shines, is by no means below the average in town and vicinity.

The numerous personal favors, bestowed on the pastor and his family, cannot be passed unnoticed, without injustice to our own feelings. They were highly

appreciated at the times of being received, and have not afterwards been forgotten. They all come up before us to-day with the memories of the past. For these many tokens of your generous regard and affection, and for your sympathy and kindness when the pastor and his family have been visited by sickness and affliction, we have had good reason to be grateful, and to be encouraged in ministering to your social and spiritual welfare. In view of the many proofs of your attachment to the pastor and his family, it would be unkind to call it in question, even in the hidden thought. We are happy in being all before you to-day, save one whose spirit we trust "is in the better land;" and happy in the opportunity to give this public expression of our cherished gratitude.

And to this may be added, that your pastor's continuance here through a quarter of a century must be chiefly attributed, under God, to your kindness and wisdom and stability of character. This will be sufficient to explain the reason of his coming to the twenty-fifth anniversary of his settlement, when only one of the thirty churches represented in our district association has an acting pastor who has been settled twenty-five years; when, also, only twenty-four of the four hundred and ninety-four churches of our order in the State have pastors who have been with them a quarter of a century. Whatever virtue or praise is implied by this statement belongs, in a way not to contravene the text, chiefly to you, my beloved people, whose charity

has been, that which thinketh no evil, but rejoiceth in the truth, beareth all things, hopeth all things, and never faileth.

Before closing this record, the place and the occasion suggest the inquiry, "Your fathers; where are they?" With few exceptions, not here to-day, or elsewhere among the living. They have vacated their seats, one after another, in the house of God, burdened with the infirmities of age, or having passed to their reward. We have missed them in other days, and miss them anew to-day. The good are always missed; but especially when their wisdom is needed in times of darkness and perplexity. The nation's conflict with rebellion, whether soon or late brought to a successful issue, will increase the weight of responsibility devolved on the present and rising generation. There may be those here, how many none can tell, who will be called from the peaceful pursuits of life to join our brothers and sons in the tented field, or to fill the ranks decimated by our slain. In either case, it will be to maintain the right, and hold inviolate the institutions which were purchased, at the price of blood, and are now passing through another crimson baptism. We may hope that "the battle of the warrior, with confused noise and garments rolled in blood," will not sweep over these hills and valleys of your clustered homes. But the effects of the distant conflict will be felt here and everywhere within our public domain. The house of God and the institutions of religion will be especially

needed to renew your strength and fortitude, that you may act well and nobly for your country, as well as to prepare you for the everlasting rest from cares and conflicts. The strength of Israel's God being made your trust, you may be of good courage, come what will in multiplied responsibility.

With a view to excite within you a generous emulation to perpetuate this ancient church and parish, I might speak of its being one of the oldest in New England—the date of its beginning running back to 1623, when these now cultivated fields and gardens were a wilderness. I might refer to its being the parent church of four daughters and one grand-daughter, showing that this has been a fruitful vine. I might tell you of several pastors who stood high in church and state, as well as in the respect and affection of their people; one of whom gave his country a daughter to be the wife of its second President, who, with her husband, was honored in the high places of our own land and in foreign courts. I might speak of a “beloved physician,” whose name is yet a household word among the descendants of those to whom he ministered in kindness and with skill, and also distinguished by his services in the affairs of the church and state.

I might refer to the successful career of a young man who went from one of your cottages with a purpose to make his fortune in the world, now and for many years ranked with the wealthiest bankers in England. And to these might be added other familiar

names, with which are associated the rewards of industry and enterprise, in competency and wealth and this world's honor. But, as being of more account than all earthly distinctions, I desire most of all to remind you of the great company of praying men and women, once living members of this ancient church, whose prayers, in the progress of two hundred and forty years, have been exchanged for the high praises of the God in the upper sanctuary. Verily, it shall be said of *our* Zion, "This and that man was born in her, and the Highest himself shall establish her."

Encouraged and animated by this assurance, and the record of past years, may you, who succeed the fathers in responsibilities from time to time, finish your course with honor equal to theirs, and with them be in everlasting remembrance. And especially may you be ready always to hear the Master's summons, and to receive the gracious but no less glorious plaudit, "Well done, enter into the joy of your Lord."

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PROCEEDINGS AND ADDRESSES.

PROCEEDINGS

AT THE

QUARTER-CENTURY CELEBRATION.

JANUARY 26, 1863.

AT the opening of the new year, a committee was appointed from the First Church and Parish in Weymouth, Mass., to make arrangements for commemorating the Twenty-fifth Anniversary of the settlement of their Pastor, Rev. Joshua Emery. The date occurring on Sunday, January 25th, it was decided to celebrate the afternoon of the Sabbath, by appropriate religious exercises, and the evening of Monday following by a social gathering. The pastor was formally requested to preach a sermon on the anniversary day, suited to the occasion, and invitations were extended to former members of the church and others, to be present.

At the hour appointed for public services, on the Sabbath, the house was filled to overflowing. The two colonies which had gone from the parish within the period of the present ministry, were numerously represented, their pastors, Rev. S. L. Rockwood, of the Pilgrim Church, and Rev. J. P. Lane, of the Congregational Church at East Weymouth, being present, and aiding in the devotional services.

During the previous week the audience room and chapel had been tastefully decorated with evergreen, and vases of beautiful flowers were placed about the pulpit. Over the arch was inscribed in letters wrought of evergreen,

"Our Pastor, from 1838 to 1863."

Wreathed tablets, bearing the names of former ministers in the early history of the church, were placed at each side, and in the centre, framed in gilt,

"First Church in Weymouth. Organized January, 1638."

The choir and side galleries, like the arch, were fully adorned with closely woven wreaths and festoons of vines gracefully arranged, a motto in the centre, and fir trees with branches of the brilliant holly were disposed above and below, with pleasing effect. Great credit is due to the committee to whom this laborious undertaking was assigned, and to others of the congregation who lent valuable aid to its accomplishment.

MONDAY EVENING.

The house was again filled and brilliantly lighted at the social festival. The stars and stripes were added to the other decorations, arranged above the chandelier. The choir was largely increased, as on the Sabbath, by the presence of former members, and the choir services added much to the enjoyment of the occasion. It will be noticed that two of the original hymns were written by a member of our own congregation, and the music of one, composed by our chorister. Mr. Geo. H. French presided at the organ.

The services of the evening commenced with a voluntary, followed by an anthem; after which, prayer was offered by Rev. L. Dickerman, of the Union Church of Weymouth and Braintree. Mr. Francis E. Loud, in behalf of the committee of arrangements, then addressed the assembly as follows:

CHAIRMAN'S ADDRESS.

BRETHREN AND FRIENDS:

We congratulate you that, under the smiles of a benign Providence, we are permitted to assemble here this evening, around this ancient altar, crowned as it is with hallowed memories of the past, to offer to our beloved pastor our tribute of affection and respect. We come to unite our hearts in songs of praise and thanksgiving to Almighty God, that he has spared us as a people, and continued to us for so

many years unbroken, the sacred tie which binds a faithful pastor to his flock.

We offer welcome to all who are our guests here to-night. There are those of sister churches, whose familiar faces remind us of days long gone by, when you with us were accustomed to assemble here to worship.

We are happy to greet the family connections of our pastor; and you, his fathers and brethren in the ministry, honored and revered; and these our friends from abroad, who, in response to our invitation, have come up here with us to celebrate this our glad anniversary; we bid you all a cordial, joyous welcome!

It now only remains for me to introduce to you one who I trust is no stranger to many of us, REV. MR. DYER, of Hingham, who has kindly consented to preside on this occasion.

ADDRESS BY REV. E. P. DYER.

Mr. Chairman, ladies and gentlemen, sons and daughters of Weymouth: Though I accepted with unfeigned pleasure your polite invitation to be present this evening, I now confess to a slight twinge of modesty on being introduced to so large and intelligent an audience. And my embarrassment is by no means diminished by the consideration that I have no grateful reminiscences of other days to recount which might invest this deeply interesting occasion with a single additional charm. The early history of this church and its pastorates are not familiar to me, as they are to some of my venerable and beloved brethren here. Neither has it been my privilege, as it has been theirs, to labor side by side with the honored pastor of this church from the dawn of his min-

istry here until now ; and I am utterly at a loss to determine why I am honored with the privilege of participating in this jubilee, except from your acknowledged courtesy, and from the fact that I am under immense obligations to this church for having furnished the enterprise with which I am connected with one of your best families, whose efficient aid in our choir and in our Sabbath school were to us for many years of inestimable value. But that obligation I supposed you had kindly consented to consider cancelled, on receiving them back again at last, safe and sound, and, I may add, "as good as new." My father was once a worshipper with this congregation for about the space of two years, and from my very boyhood I have been taught to regard the Old North Church in Weymouth as "sound in faith, in charity, in patience." I rejoice in its stability, I revere its parental character, I venerate its antiquity. When I contemplate its infancy, and count the churches which are its legitimate offspring, some, if not all, of which are represented by pastors and delegates here to-night, I am reminded of the Saviour's beautiful parable of the mustard tree and of the birds which lodged in its branches. When in matrimonial life a wedded pair have dwelt together in unity and harmony a quarter of a century, it is customary to send out invitations and assemble joyful relatives and friends from far and near to commemorate the event by celebrating their "Silver Wedding." They who have been spared in conjugal bonds to greet the return of the twenty-fifth anniversary of their bridal, have been accustomed to receive at such times, besides the silver gifts, the hearty congratulations of their friends that "neither life nor death, nor things present nor things to come" have been suffered to sunder the ties which bound them in such intimate and endearing relations.

And ought not the silver wedding of this church and pastor to be regarded as an event equally memorable, and worthy to be celebrated with congratulatory addresses and with jubilant songs?

It sometimes happens in wedded life, I am told, that various trials and difficulties arise from diversity of taste and temperament. But the wise bear them with meekness and fortitude, and, instead of clamoring for a divorce for every trifling cause, deem it

"Better to bear the ills they have,
Than fly to others which they know not of."

In ecclesiastical wedlock there may be trials, sometimes sore trials, but we honor the people and we honor the pastor who, in the fear of God, rise superior to all minor difficulties, and, for Christ's sake, hold on their way, striving together for the faith of the Gospel through the lapse of a quarter century.

And we are here to-night to extend our cordial congratulations to this pastor and this people that their ecclesiastical relations have continued so harmoniously and so long. God grant that they may continue while life lasts. In looking back over a period of twenty-five years, it is natural to think of the vicissitudes of hope and fear, of joy and sorrow, which have fallen to the lot of this pastor and his people. What changes have transpired throughout the globe since the dawn of this pastorate! What changes have occurred even here! Where are the venerable fathers and mothers in Israel who worshipped here when this then youthful pastor was installed? With few exceptions, alas! they are not here. Many have been gathered unto their people, and changes have come over the few that yet remain. The children of that day are the active men and women of this. How many solitary ones

have here been set in families! How many brows have received the baptismal seal! How many new-born souls have here entered into covenant with God and received the emblems of a Saviour's dying love for the first time from this pastor's hands. And O, how many have fallen asleep!

"How many fond eyes full of love
Have in the grave been hid!"

But I need not advert to scenes like these, I know they are sacredly embalmed in the memories of this pastor and his people.

I congratulate you, Mr. Chairman, on the honor conferred on you in being called to inaugurate these ceremonies. I congratulate you, my beloved brother, that, having obtained help of God, you have been spared to maintain your ministry among this people so acceptably and so long, that you have lived in such unbroken harmony with your brethren in the ministry, and that your "eye is not" perceptibly "dimmed" nor your "natural force abated," and that, like Joshua of old, you are still entrusted with the leadership of God's people to bring them into the promised land. I congratulate you that among your people there is one family, and I know not how many others there may be, whose members stood here to greet your introduction into this pastorate twenty-five years ago with songs of joy, who, from that day to this, have been attendants on your ministry, your faithful friends, and who are here to-night, an unbroken family, to celebrate the return of the twenty-fifth anniversary of your installation, by the "service of song in house of the Lord."

I congratulate you, beloved christian brethren and people of this congregation, that, when your Aarons and your Hurs

had disappeared, and your Moses had gone up to Pisgah's top to view the land of promise, the Lord provided you a *Joshua* to lead the sacramental host. I congratulate you that in your support of the Gospel, in your promptness to pay your minister, in your christian charities, in your bountiful liberality, and above all, your soundness in the faith, there has gone abroad of you such an excellent report. We congratulate you, that though so many new societies have gone out from you at different times, *you still live*, the original and central trunk of the great banyan tree whose branches have taken deep root all around the parent stock.

The Choir then sung the following

ORIGINAL HYMN.

COMPOSED BY SAMUEL WEBB.

Friends, a welcome, warm and living,
For our hearts are glad to-night—
Five and twenty years are giving
Up their garnered store of light.

Acts of kindness, seeds of blessing,
By the barren way-side cast—
Words of holy cheer expressing,
Come like angels o'er the past.

If those years some tares have cherish'd,
Love the winnowed harvest gives,
And while all their ills have perish'd,
In our hearts their good still lives.

Lives to gladden and to cheer us,
The singing birds of hours fled—
Warbling notes that still endear us,
To the living and the dead.

The living, whose fond hearts caress us,
To whom all our love is given ;
The dead, who have gone home to bless us,
Leading us from Earth to Heaven.

Father, from our hearts dispelling
Every foe to Thee and Love—
Fit us for that better dwelling,
In Thy mansions built above.

Among the venerable men whose wisdom and piety have given dignity and value to ecclesiastical councils, and who have long been distinguished as standard bearers and watchmen on the walls of Zion, Norfolk Association has had her full share. But the Fathers, where are they? and the Prophets, do they live forever? How few of these venerable fathers yet remain. I remember to have heard one of them preach an excellent sermon, at the ordination of a certain young man, nearly twenty-five years ago. He preached in the open air, by the roadside, in a northeast storm, with his hat on. I am happy to say he is present this evening. I have the pleasure to introduce to you one whom I know you will be glad to hear, REV. DR. STORRS, of Braintree, "an eloquent man and mighty in the scriptures."

REV. DR. STORRS' ADDRESS.

MR. PRESIDENT:

"Young men for labor," is a maxim of pagan and christian philosophy alike; on what principle you overlook it on this occasion it is difficult to divine, unless it be that compassion for an old man's infirmities shall arouse the "younger brethren" to higher effort for the covering up of his deficiencies, or else to bestow the more abundant honor on the part that lacks in force, while glorying in kindest sentiment.

Be this as it may, it is a sweet privilege to share the pleasures of the present sacred and social "re-union" between the pastor and his flock, though one can contribute nothing beyond his personal presence.

Pleasures pure and abundant I am sure must flow in upon you at an hour which suggests a thousand reminiscences of your pastor's earnest labors in the study and the pulpit, of his patient endurance of toils and trials which none but those in like position can comprehend, and of his whole-souled devotion to your highest interests.

Few men in these days of change remain so long to guide the flock of which the Holy Ghost hath made them overseers; and fewer still, perhaps, meet so promptly and undeniably the claims of a confiding congregation. God has blessed you — if not beyond a parallel, yet beyond many sister churches — in the person, qualifications and activities of one who so honorably to his Master and himself, so usefully to you, and so gratefully to surrounding congregations and their pastors, has gone in and out before you these five and twenty years, preaching the doctrines, enforcing the duties, and exemplifying the spirit of that Gospel of God which bringeth salvation.

Even you have not been always so highly favored with pastoral permanency, if the records of two hundred and forty years be reliable; during that period fifteen individuals have been settled over you in the Lord, making the average of their ministry sixteen years—no contemptible average either, if compared with that of more modern churches! It may well be said, to the honor of your community, that you are not “given to change”—an honor not to be lightly esteemed in these days of false Christs, and false prophets—when it is so often said, “lo! here is Christ, or there,” and many are ready to believe it! Never can honored names, like those of Tufts, White, Loud, Webb, Bates, Nash, Humphrey, Pratt, Cushing, French, Hunt, and scores beside of by-gone generations, fade from the memory of one who, though an inexperienced youth and a stranger fifty years ago, was as oft regaled with the sweet odors of their faith and love, as he entered their square-pewed sanctuary, and felt himself in the midst of friends, whose kindness threw a veil over his defects, while gratefully to God, they sipped the few drops of honey that fell from the poorly replenished honeycomb of their *pro tempore* instructor.

Though, since the days of the venerated, but somewhat erratic Norton (farther back I cannot go at present), your pulpit has been twice vacated, and thrice supplied,—God has not taken from you the covenant of his peace, nor suffered the candlestick to be removed from his place. More than fifty years ago, the able man just named, held in my esteem the place of a father—extended to me the right hand of fellowship in the services of my ordination—welcomed the young novitiate to his pulpit and the hearts of his people—guided an immature judgment by his counsels—withheld not the balm of consolation from the oft wounded spirit of a son in

the Gospel, and encouraged effort in God's service, by his example of diligence in study, and in the active duties of his parish! No man in this circle of associated pastors and churches, stood so high, nor threw abroad a more healthful influence over the religious community, or over those who feared not God nor regarded man. More than any other individual, he was the oracle of the churches, and beyond any other, the idol of his people!

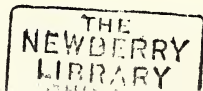
By what steps he descended from this elevation, and lost in a measure the confidence so universally reposed in him, it is not now the time nor place to say, were it possible to settle the question; but he left you with the full conviction on your minds, that wherever infallibility might be found, it was not in the pastor of North Weymouth church! It is pleasant however to say, that till near the close of his ministry among you, his instructions were scriptural and pure—his labors abundant—his spirit devotional—his sympathies active; and to the end of life, so far as I am aware, no spot nor wrinkle, nor any such thing disfigured his outer garments, to his own discredit, or the dishonor of religion.

With his immediate successor, the Rev. Mr. Bent, my acquaintance began some years before he came to you; and his earnest piety, combined with superior scholarship and a happy address, gave promise of a long continued pastoral connection and extended usefulness; a frail constitution however, with health impaired by close application, and an exquisite sensitiveness to undeserved criticism, induced a depression of spirits that led him to think his usefulness here at an end, and his departure to some other field of labor an urgent duty. In two other important congregations of this State (Falmouth and Amherst), he passed the remnant of his days, sustaining till the end, the character of a faithful

servant of God, highly esteemed by all who knew him—deeply lamented by many spiritual children as well as family connections, yet rejoicing to go home, and meet the plaudit, “Well done, good and faithful servant, enter thou into the joy of thy Lord!”

The anticipated presence of another beloved brother, whose mellifluous voice for years charmed you, whose solid instructions edified you, and whose kindly bearing won universal love, forbids me to speak of him in the warm terms dictated by personal regard; the Lord had need of him in another “garden walled around”—and generously you relinquished those claims to the services of brother Phillips, which you had fondly hoped, death alone would cancel; while your loss was the gain of others, you have ever rejoiced in his successes elsewhere, and fervently prayed that his life might be long, Heaven-devoted and happy!

Not discouraged by repeated disappointments, you asked of Heaven still another Ascension gift! Your prayer was heard—and the dear brother, whose quarter-century continuance you now celebrate was sent you. “In weakness, with much fear and trembling he came;” with that same fear and trembling he has remained, like Paul at Corinth, working the work of the Lord, until now; and if the prayers of his brethren be answered, he will complete the full years of his semi-centennial, unless a voice from heaven shall say to him, “Come up higher!” He has the testimony of your conscience, as well as of his own, “that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has had his conversation in the world, and more abundantly to youward!” Your present gathering affirms this; sentiments of love struggle within for fit expression—and emphatically are they uttered in your voices of praise



and thanksgiving, your social cheer, and the munificent gifts of your hands. One thing only could more delight his love-breathing spirit, amid these scenes of joyousness—to hear from your lips individually and collectively the grateful exclamation “We have found JESUS!”

In the sacred relation now freshly recognized and strengthened, your pastor has doubtless had his trials, and you have had yours. This is no new thing under the sun. Often is the minister of Christ tossed on the waves of popular commotion, till, like one of old, he falls into a place where two seas meet; and between formalism and fanaticism, conservatism and licentiousness, stable government and anarchy, his ship sticks fast, is broken, and he escapes to land only by swimming on boards or broken pieces of the ship! Trusting in God, he fails not to reach some hospitable Melita—or better, that haven of rest which no storms disturb, nor aught interrupts his labors for the God of Love! 'Tis a world of discipline in which we live; hitherto you have borne, and not fainted; bear up bravely still, under every trial of your faith and patience, for an Almighty arm sustains you; everlasting love offers its bosom for your pillow; be faithful to God, nor doubt his faithfulness to you!

“Happy the man whose hopes rely
On Israel's God!”

Gladly would I express more fully the fraternal sentiments of my heart toward your pastor, and as proof of their sincerity, refer you to the fact, that no root of bitterness hath ever sprung up to trouble us—that our intercourse as brethren in the holy ministry has been invariably pleasant, and that our exchanges, though more frequent in

earlier years, are not less cordial now, when your kind indulgence permits the elder brother to occupy the pulpit of the younger. But, flying time, and the conscious garb of age, bid me forbear. Suffice it to say, that the wakeful attention and devout deportment of your Sabbath assemblies, have never been more grateful to my own, and the hearts of my brethren, than ~~honorable~~ to your pastor's fidelity.

And now, that He who sitteth on the holy hill of Zion, may bless your sacred relationship, even more abundantly in the future than the past: that you may sit long under the droppings of the sanctuary as they fall through the lips of one you have so long and justly loved; that you may have oft occasion to inquire, "Who are these that fly as clouds, and as doves to their windows?"—and then, that you, and he, with many choice trophies of grace gathered from your domestic circles, may meet in that upper temple, where none who enter come out, but share to eternity the smiles of the enthroned Emanuel, is ever the heart's desire and prayer to God of those who love your pastor, and rejoice in the tokens of God's favor to you all.

This vicinity has been favored by some pastors, who by prudence and sagacity, by precept and example, have contributed to the permanence of the pastoral relation in this neighborhood, to the stability of the churches and to their soundness in the faith. Among these worthy men, there have been not only "Sons of Thunder," but also "Sons of Consolation." There is one present this evening who was not only a member

of the council which settled this pastor, but who, having been himself the pastor of one of the neighboring churches for nearly half a century, is familiar with the ecclesiastical history of this vicinity, during that lengthened period.

I have the pleasure of introducing the Rev. Jonas Perkins, of Weymouth Landing.

ADDRESS BY REV. JONAS PERKINS.

MR. PRESIDENT,

It is with pleasure, that in connection with the pastor and other members of the Union Church of Weymouth and Braintree, I am permitted, in behalf of that church, to tender a tribute of dutiful respect to our venerable Mother. On recurring to our records, I find that one half of the original members of the Union Church received letters of dismission and recommendation from this ancient church—a larger number than from any other church.

A few reminiscences which occur to my mind as I take a retrospect of nearly fifty years' acquaintance with this people, it may be proper to specify. The aged man to whom reference was made by the speaker who preceded me, was the pastor of this church at the time of my ordination; his praise had been in all the churches, and in my earlier years I had been taught to revere and esteem him. It was about the time of my settlement in the ministry, that he changed his theological principles and virtually his denomination. To dwell on the event, I have no heart. Suffice it to say, I regard it a moral phenomenon, inexpli-

cable and unaccountable. It rendered his dismissal a matter of necessity, and absolved his parish from pecuniary obligations. Nevertheless, their respect for him did not cease, and as a token of their gratitude for his past labors as their devoted pastor, they voted him a generous gift.

Being destitute of a minister, the church and parish chose a committee, in whose judgment they confided, to procure a candidate. After due inquiry, the committee engaged Mr. Josiah Bent. When he first appeared in their pulpit, the people seemed to regard him as their minister, and after a due trial of his qualifications, they united harmoniously in settling him. After nine years of faithful, successful, and highly acceptable ministration, he, for reasons which involved no disaffection in either party, asked dismissal, and his request was kindly and harmoniously granted.

With similar wise precautions, Mr. John C. Phillips was employed as their next candidate, and with like unanimity was ordained. He was esteemed and beloved, but for reasons which he deemed sufficient, he requested that the connection might be dissolved, and with mutual harmony the dissolution was effected.

Then, with characteristic prudence in their preliminary steps, they procured and settled their present pastor, the twenty-fifth anniversary of whose ministry we have met to celebrate.

Some of the reasons of the comparatively long continuance of the pastorate of Rev. Mr. Emery, it is appropriate briefly to notice.

The reasons on his part are, that he has confined himself to his own proper business, that he has faithfully labored for the spiritual good of his charge, and by this

means convinced his people that he was worthy of their esteem and confidence. There was at one time, indeed, occasion to fear that his health would fail, and that he would be necessitated to relinquish his ministry. But he resorted to an efficient remedy. Look yonder, and you will see a piece of land which he purchased. There was his gymnasium, a better one than can be found in all Germany. Judicious exercise improved his health, and afforded him strength to elaborate sermons and preach them with energy and impressive eloquence.

On the part of his people also, there have been reasons why he has remained with them so long. They have appreciated his faithful labors for their good. They have coöperated with him, and liberally sustained his measures for promoting the interests of Christ's kingdom. They have by their kind benefaction, strengthened the bonds of mutual friendship. Time after time they have gathered together at his house, as in obedience to the injunction, "Take a present in thine hand, and go to the man of God;" also in conformity to the apostolic law, that to him who ministers to them in spiritual things, they ought to minister in temporal things.

Thus the pastor and his flock have mutually cemented their union, and both parties have contributed to the permanency of his pastoral relation.

Besides, such a parish as this, affording a pastor the prospect of successful labor, and assuring him of the advantage of kind coadjutors, may well be regarded by a young minister as his paradise. *But a paradise is not complete without an Eve.* Though it is true that the first Eve was instrumental of ousting both her husband and herself from the original paradise, it is not so with all

modern Eves; but, in the present instance, the reverse. And my brother will not regard it an offence to be reminded that in the honor of this occasion he is not alone.

If now I may be permitted to utter the sentiment of my heart, in reference to the time to come, it is my devout desire that my beloved successor, and the church of which he is pastor, may enjoy the same happy fellowship with this parent church and her pastor, that has subsisted ever since the organization of the younger body.

My dear brother Emery, may you still hold on your way, and may your ministry among the beloved people of your charge, in connection with their prayers and coöperation be abundantly blessed. May the result be, the conversion of many of future generations to Christ, who as his redeemed ones, shall adorn his diadem while he is crowned Lord of all.

The following hymn was then sung by the congregation.

ORIGINAL HYMN.

COMPOSED BY REV. E. P. DYER.

TUNE — *Missionary Hymn.*

Twelve scores of years have vanished,
Since here the Pilgrims came;
From childhood's home self banished
Through love for Jesus' name.
They came with faith undaunted,
And, counting gold but dross,
In Wessagusset planted
The standard of the cross.

The Rock of our salvation
To this dark land unknown,
Became their sure foundation,
Their Zion's corner-stone.
Faith saw, while heavenward soaring
Their children's children here,
The triune God adoring
Through many a rolling year.

From Heaven's Eternal portals,
With what divine delight
Must they, now crowned Immortals,
Look down on us to-night.
To see their children standing
Where once the Fathers stood,
Their songs of Praise ascending
To God, their Fathers' God.

Here, heralds, heaven-appointed,
In long and lustrous line,
Have stood, by grace annointed,
Proclaiming truth divine :
The gospel doctrine heeding,
Each aimed to bless his charge
To living waters leading
And pastures fair and large.

While here to-night we gather,
And all our sins confess,
We pray Thee, Holy Father,
The living Pastor bless ;

Who, faith by service proving,
 With mingled hopes and fears,
 Has preached here, loved and loving,
 These five and twenty years.

His Bishopric maintaining,
 The last of all his line,
 May he, thy grace sustaining,
 Still preach the truth divine.
 With heart and spirit fervent,
 As on Time's river rolls,
 Give him, as Christ's own servant,
 A multitude of souls.

Bless, Lord, this Pastor's labors,
 God bless this ancient flock,
 Bless all these numerous neighbors—
 From this parental stock.
 And when of Christian union,
 All earthly ties are riven,
 God grant us sweet communion
 And fellowship in Heaven.

You have now heard from the only two pastors present who were members of the ecclesiastical council which assisted at the installation of this pastor. As this is a sort of Family Festival it is desirable that we hear from some of those who have married into the family. Connecticut has been reputed to be a good State for furnishing ministers' wives, but the eldest

daughter of this church has received from that State an excellent husband. Permit me to introduce Rev. JAMES P. TERRY, of South Weymouth.

ADDRESS BY REV. JAMES P. TERRY.

The eldest daughter offers to her venerable and venerated mother her filial greetings, and most cordially congratulates her and her respected consort on the occasion that has brought us together. Though farther removed and longer absent from the old homestead than her junior sisters, yet she would be behind no one of them in expressions of filial regard, and is pleased to share with them the maternal invitation and hospitality.

If the mother is venerable through age, the daughter can boast of years; for her records show that she began her separate existence but a little short of a century and a half ago.

"September 18th, 1723. The day being set apart and observed by the inhabitants of the upper end of the town for a day of fasting and prayer, these ten persons whose names are suffixed to this covenant, viz, James Bailey, Gideon Tirrell, Jacob Turner, John Nash, Benjamin Oreutt, Joseph Shaw, John Vinson, Ebenezer Hovey, Ebenezer Vinson, Samuel Whitman and Abraham Beal, after solemn invocation of God by prayer, and a distinct consideration of the several 'paragrafts' in the before written covenant, did solemnly consent thereunto, and subscribe it with their own hands, before the Reverend Elders of several churches convened on this occasion, and in the afternoon did openly

acknowledge the same in the face of the congregation, and were solemnly embodied into a church by

THOMAS PAINE, *Pastor of Weymouth.*"

Their reason for taking this step is stated in a remonstrance made many years after to the General Court, against the petition of the north precinct for dividing the town. "Our forefathers," they say, "laboring under great inconvenience in attending public worship at the then place of worship, the meetinghouse being at almost the north end of the town, it being long and narrow, as expressed in their petition, they took measures to be better accommodated for public worship, and took measures for a separate parish, though vigorously opposed." It is no unusual thing for a parent to oppose a daughter when seeking for herself a new home. And in this case, as usual, the daughter had her own way.

Previously to their being organized into a church, these ten persons had made choice of Mr. James Bailey for their pastor. Three days after, he was ordained. He died in 1766, aged sixty-nine, after a ministry of forty-three years. The second pastor was Rev. Simeon Williams, whose reply to the call of the parish was in these words:

"To the second parish in Weymouth. Gent, I accept your invitation to the work of the ministry, and expect a maintenance.

From your obedient servant,

SIMEON WILLIAMS."

The parish voted to "vendue the provisions" for his ordination; and it was bid off by Capt. William Holbrook, for £14 13s. 4d.

Mr. Williams died in 1819, aged seventy-six, after a ministry of fifty-one years. The third pastor, Rev. Wm. Tyler, was dismissed in 1831, after a ministry of twelve years. Two pastorates, one of a year and a half, the other of nine years, intervened between him and the present incumbent.

There are indications that the daughter received a goodly training in her early home, especially that she was well indoctrinated and thoroughly catechized, and even had as a part of her dowry a New England Primer, for one of the 'paragrafs' above referred to is this: "We profess a serious belief in the christian religion contained in the Holy Scriptures, and exhibited to us in the Catechism of the Reverend Assembly of Divines." The same 'paragraf' remains, and from that day to this has been the only creed of the church, to which all who are received by profession give their assent. If this steadfast adherence to the good old way is the result of early training, it verifies the proverb, "train up a child in the way he should go, and when he is old he will not depart from it." Encouraged by parental example it may be presumed that the child will continue to honor her early training, and will never be ashamed of her dowry, nor cast it away, as an antiquated thing, among old rubbish.

It appears that the daughter did not willingly relinquish her claim to the maternal estate, for on the records are such votes as the following:

"March, 1739. Voted, That Capt. John Vinson, &c., be a Committee to put in a petition to General Court for our parts of the incomes of the parsonage in the north precinct."

"May 28, 1739. Voted, To raise £10 for the Committee chosen to prosecute any that pull down the parsonage house belonging to the town."

In 1784 a committee was appointed to "demand, sue for

and prosecute to final judgment and execution, for our right in the parsonage lying near burying hill." In the remonstrance just referred to, they speak of it as "a very valuable parsonage farm which both parishes for several years improved together, but at length disputes arose, and after two lawsuits they recovered it from us." So the parsonage is yours. At the time the second church was formed, there was but one school in the town. Six years after it was "voted to know whether the town will agree with precinct to have two schools, one in the north, the other in the south precinct, or our proportion of the town, or else totally to clear the south precinct of paying anything to the town school whither it is now kept." The result was the establishment of a school in the south parish. For many years building school houses, hiring teachers, and other matters pertaining to education, constituted a considerable part of the regular parish business.

There was for several years a controversy between the two parishes in regard to a division of the town, the north precinct petitioning the General Court at least four times for a division, and the south following each petition with a remonstrance. In one of these they say, "We pray your honors that we may not be dealt worse with than ever any town in this Commonwealth ever was, or at least that we know of or ever heard of, by being left the minority and less able to be represented in the Great and General Court than they that petition to separate." As the town is yet undivided it is evident that secession was not favored by the Great and General Court, and that the petitioners had leave to withdraw.

With the settlement of this question terminated all differences between the two parishes, and they have since moved on harmoniously in their separate spheres of usefulness. And it is with great pleasure that the south precinct is per-

mitted to congratulate the north precinct and their esteemed pastor on this twenty-fifth anniversary of his settlement. And may a kind Providence permit a renewal of the congratulations on a fiftieth anniversary.

Another daughter of this church has recently espoused a "helpmeet," and though scarcely yet returned from the wedding tour, I know you will be happy to hear from her beloved consort, REV. J. P. LANE, of East Weymouth.

ADDRESS BY REV. JAMES P. LANE.

MR. PRESIDENT AND FRIENDS :

It gives me great pleasure personally, and as the official representative of the Congregational Church in East Weymouth, to be present on this occasion, and to extend hearty congratulations to this mother church and its venerated pastor.

Although my acquaintance with you is of recent origin, and of much shorter duration than that of those who have already addressed you, yet it has been marked with pleasing associations that will ever remain fresh in remembrance. Never can I forget the solemnities of the day, about two years ago, when with "laying on of hands," I was ordained to the work of the Gospel ministry, and installed pastor of the church at East Village. The fervor and earnestness of petition with which your pastor offered the consecrating prayer on that occasion, awakened towards him gratitude and love, and the cordial greeting which he then gave me, and the warm fraternal kindness which he since has ever shown me,

are indelibly stamped upon my heart. I therefore rejoice personally with him in all the festivities of this glad hour, and with this church who bring their quarter-century offerings of respect to their beloved Teacher and Guide.

In behalf of the church which I represent, I am happy to say, we are glad to be here. We love to look back to the past and call to remembrance the days, long since gone, when in this house and with this people, we praised and worshipped God together. The people of my charge who formerly attended worship here, often speak of those old days as a pleasing reminiscence, and although their interests for many years have centered elsewhere, their best wishes attend this mother church, and they rejoice with her on this festal occasion. Often have they spoken of the times, when from all parts of the "Old North Parish," the people came together to worship God, filling this house to its utmost capacity. And some of them with deep tenderness of feeling have spoken of the revival days, when in the old school house they attended the daily morning prayer meetings with you, and there rejoiced in the manifest presence and power of the Holy Spirit.

With one heart do we unite in the sentiment, which has already been given by several speakers before me. May this pastor and church remain together in the bonds of unity, loving and serving God another quarter-century. May the influence of this Zion be a light in the community to illumine the way of salvation, and be honored as the instrument of God's power in the conversion of sinners and the sanctification of his people. May this pastor be blessed in all his labors here till his work on earth shall cease and his reward in heaven be begun; and may this church, through those labors and others that may succeed, continue

to the end of time, and be built up in the most holy and sound faith.

ORIGINAL HYMN.

COMPOSED BY SAMUEL WEBB.

We bow before Thy holy throne,
While rich the good appears,
Broadcast by Thy dear hand alone,
O'er five and twenty years;
Let Thy kind care preserve us still,
Father, to love and do Thy will.

In youth Thy servant came to keep
Thy fold — 'mid hopes and fears,
And he hath lived to sow and reap
Through five and twenty years.
Give him the strength to labor on,
Till Earth is vanquished, Heaven won.

Give him the love of all Thy fold,
And while it soothes and cheers,
May he Thy love and grace unfold
For five and twenty years.
Years blest by Thee, years free from strife,
And nourished by the bread of Life.

Bless all Thy servant's future hours,
Till Heaven's bright goal appears,
Thronged with saved souls, the gather'd flow'rs
Of five and twenty years.
Then may he hear, from Thy dear Son,
These words of cheer, "Well done — well done!"

I once had a beloved classmate, by whose side it was my privilege to sit in the recitation room, delving in Hebrew roots. I expected great things for him then; I need not say he has not disappointed my hopes. And I am glad he has made out so well as to marry into this amiable family and take charge of the youngest daughter. Let me introduce to you the Rev. S. L. ROCKWOOD, pastor of the Pilgrim Church in North Weymouth.

REV. S. L. ROCKWOOD'S ADDRESS.

After some preliminary remarks, Rev. S. L. ROCKWOOD continued.

MR. PRESIDENT :

You alluded very appropriately to the mysterious ways of Providence in bringing us here, side by side, to continue an acquaintance so early and pleasantly commenced.

Fellow citizens ! It has often seemed strange to me that I could so readily conform to the habits and customs of Weymouth. True, she is not without her faults. But I can say —

“ With all her faults, I love her still.”

There is an explanation of all this. In a sense —

“ I was to the manor born.”

In the rich heritage that has come down from the fathers of Weymouth, I have as deep an interest as any of you. In the early settlement of this place my ancestry, on both my

father's and mother's side, were here. There runs in my veins the blood of at least eight of the first settlers of this place, residing here previous to 1633. On my mother's side I had ancestry here from 1624 to 1644.

At that latter date it appears "that the planters and their stock had so increased that the place had become too strait for them," and the church as a body, with their pastor, Rev. Mr. Newman, emigrated to Rehoboth (now Seekonk), leaving only a minority here. At the same time my ancestry removed to Dorchester and that vicinity. Afterwards a part of them were among the first settlers of Sherborn. But, like dutiful children, they remembered Weymouth, the place of their first settlement. And you, mindful of your roving children, did not forget them. I learn from a MSS. journal of Judge Sewall * * * * that you sent your pastor, Rev. Mr. Torrey, "Thursday, March, 1665," and assisted at the organization of the first church in that town, and the ordination of their first pastor. A part of my ancestry were among the members of that church. In that town I was born. And there I joined the church. And after these many years I come back to the old spot to become the pastor of your youngest daughter church. Whatever your feelings may be towards me, I have a double interest in you.

But I came here to speak for your youngest daughter. She is young in years. The Pilgrim Church of North Weymouth was organized Nov. 11, 1852, with fifty-one members, all of whom brought letters from the First Congregational Church of Weymouth. You know her history. Though you were reluctant to let her go, yet when you saw that she would do as daughters often do, with their parents consent or without it, you bade her go in peace, and to go with your blessing. Your blessing did go with her,—your kind wishes

and beneficence. You have loved her and been faithful to her as the child of your age. And to-night with your other children she comes to rejoice with you, to pay her respects to her venerated mother and to the beloved pastor of a quarter of a century. Some of the members of my church took an active part in securing *him* as your pastor. They are here to-night to greet him, and to rejoice with you in this jubilee.

I well recollect the first time I saw your pastor. It was while I was at the Theological Institution at Andover. * * One Friday morning I went up to his mother's room. I had well nigh said to my mother's room. For she was my mother as well as his. Many of us ministers have been glad to call her mother. I thank God that her life has been spared, that time has laid his rod so lightly upon her, and that, if not present to-night, she is near us and was here with us to enjoy the interesting services of yesterday afternoon.

It seems to me that I see your pastor now as I saw him then, twenty-five years since. It is all true that our venerated father in the ministry told us—"that he came among you in great bodily weakness, and with many misgivings." As I then saw him he was very feeble, suffering from an affection of the throat with influenza, and trembling lest he should not be able to meet his engagement and preach for you (as he was to do) for the first time the following Sabbath. He was then sick and under his mother's nursing care, scarcely able to speak louder than in a whisper.

Yet God gave him strength to meet that appointment. God inclined you to call him to become your pastor. God has continued him here so long a time, an able and beloved minister of the Gospel. Great are your obligations to God for such a gift. But has he been a faithful pastor to you, and you a faithful people to him? Here let me bear witness

that both pastor and church have been kind, true and faithful to the youngest daughter church. I have ever found him true and faithful as an own brother. I thank God you have such a pastor. I rejoice with you to-night as many of my beloved people do, and my prayer is that God would bless him in the future as he has done in the past, only more abundantly. And so may God bless this ancient church and all this beloved people.

There is represented here to-night, one grand-daughter of this church, the eldest daughter of the eldest daughter. At such a family gathering as this, the children's children are always welcome. Maine has furnished this grand-daughter with a "spouse" from whom you will wish to hear, REV. S. H. HAYES, of South Weymouth.

ADDRESS BY REV. S. H. HAYES.

MR. PRESIDENT:

I am pleased to stand here on this festal occasion, and amid this kindred gathering to represent the grand-daughter of this venerable church. I feel it an honor to be remembered, and to be present, but did not dream of being called upon to utter a word.

But being granted this kind indulgence, I will say that grand-children are pleased to visit the ancestral homes and are proud of ancestral honors; and we are proud of the venerable names that adorn these walls; of the precious associations that cluster about them; of all the hallowed

memories of the past, and proud that such blood runs in our veins.

And I may confess also, that grand-children are charmed with all the pleasant things they find in their visits to the old ancestral homestead, and it affords us peculiar delight to look upon this capacious house, so tastefully decorated, and this large assembly of joyful faces; to listen to these grand choral symphonies, and these eloquent addresses, and to notice the very judicious arrangements so admirably carried out this evening.

But we will not forget the good old maxim which our wise grandmothers taught us, that "children must be seen and not heard," and therefore thanking you for this special privilege, and craving a place in the cherished memories and a share in the blessings of this ancient church, I will not waste another moment of your precious time.

ORIGINAL HYMN.

COMPOSED BY DEACON J. A. PALMER.

TUNE — "*Auld Lang Syne*."

Our hymn of life has oft been sung
Through many a passing year,
In social strains, with grateful tongues,
Oft mingled with a tear :
But now in friendliness we meet,
Our sympathies entwine,
With heart and hand, each other greet,
Like days of "*Auld Lang Syne*."

The Pastor, still our faithful guide
O'er life's uncertain way,
Has watched, if joy or grief betide,
Or fair or stormy day :
To-night in friendliness we meet,
Our sympathies entwine,
With heart and hand each other greet,
Like days of "Auld Lang Syne."

His be the gift the word to preach,
Ours be the grace to hear,
His to console, and pray, and teach,
Ours to support and cheer :
We still in friendliness may meet,
Our sympathies entwine,
With heart and hand each other greet,
Like days of "Auld Lang Syne."

When friends shall meet on earth no more,
When changing years shall cease,
When spirits perfect upward soar
To realms of joy and peace —
Pastor and People, may we stand
Around the throne above —
A ransomed, an unbroken band,
And sing Redeeming Love.

After all, pastors like to hear a few words in social meetings from intelligent laymen. Modesty sometimes makes them a little diffident, but when they do speak

and have something to say you will bear me witness that they speak to the point. You will now listen to a few practical remarks from the Chairman of the Committee, F. E. LOUD, Esq.

ADDRESS TO THE PASTOR.

BY THE CHAIRMAN OF THE COMMITTEE.

BELoved PASTOR :

It now becomes my pleasing duty, in behalf of the church and people of your charge, to present to you this testimonial of our esteem and affection. While we look back upon the many pleasant recollections of the quarter of a century you have passed among us, our hearts flow out in gratitude to the Giver of all good, that he has prolonged your life and health, and given you strength to perform the varied duties of this relation.

You have long participated in our joys and our afflictions ; our prosperity has been yours, and our griefs and sorrows have met your sympathy. May this token be to you a memorial of our gratitude for all your labors of love, and a pledge of our continued affection to you and yours.

Accept it, sir, and with it we offer our earnest prayer that many years of usefulness may yet be granted you, and that the Great Head of the church will own and bless your labors among us in the salvation of many souls, as crowns of your rejoicing.

The pastor, so nearly as he can recall his words, responded as follows :

THE PASTOR'S REPLY.

MR. CHAIRMAN :

This to me is an hour of visions and revelations. Thankfully—the word does not half express the feeling, but is the best I can call up on the moment—thankfully I accept this rich and beautiful gift and the kind words with which you have presented it. While I live, each piece of it will be to me a precious treasure, all the more prized because “a testimonial of esteem and affection” from a beloved people to their pastor, after a service of twenty-five years.

It is a princely gift;—for surely it looks as if the cunning workmen had wrought it for a prince and sent it here by some mistake. And yet, even this gift, costly and brilliant as it is, if I had not been very obtuse, might not have surprised me—it is so like my people always to do generously and nobly whatever they undertake. With your leave, Mr. Chairman, a word or two, only very few, to them.

Dear Brethren and Friends: Here and now you will permit me to reaffirm what I said yesterday, in referring to your many favors bestowed on the pastor and his family;—which are multiplied this evening in various ways—in this new token of generous and loving hearts, presented with cordial and loving words by the chairman of your committee—in all the arrangements and decorations around us which meet the eye—in hymns and music and words of greeting—in the wisdom and taste and success of your committee in carrying out your plans and wishes from the beginning. And to all this might be added what has come to me from private sources, but of which I do not feel at liberty to speak beyond this passing reference. My heart bids me add the renewed assurance, that it shall be my endeavor, while God is pleased

to continue me with you, to prove that I am not unmindful of your numerous kindnesses to me and mine, including all the past and the present.

I desire also to express grateful acknowledgments to our friends who have come here this evening "to rejoice with them that rejoice." We are glad to welcome our children home, and rejoice to hear so good report of them as we have been hearing. For we "have no greater joy than to hear that our children walk in truth." The blessing of God rest on all the children of this parent church, giving them prosperity and happiness in this life, and a future portion with the blessed in heaven.

And to my brethren in the ministry I would say, with many thanks for the fraternal greetings of this evening, it is good that we *abide* each with his own people. Doing this, may those of you who have not already passed the event, come to enjoy your twenty-fifth anniversary and find your people as ready as mine have been to make it a pleasant and joyful occasion. And may the venerable and beloved fathers in the ministry, whose kind and generous words we have heard this evening, long continue with us to participate in other occasions like the present, and to make glad many hearts by their wise counsel and words of cheer. When they and we have seen "the last of earth," may we all meet where will be perfect love, with everlasting union and delight in Christ our Lord.

The "testimonial" consisted of a silver pitcher and goblet, with a large salver; to which individuals added several other pieces of silver, ornamental and useful.

The large water pitcher is covered, in richly embossed work, with a vine and clusters of fruit — the bird of paradise and one other enchased among the leaves. The goblet is also beautifully embossed with a design in flowers and lined with gold. Engraved on the salver is a forest scene, in the centre of which is seen an elk near a water-fall. The three pieces were from the establishment of Messrs. Palmers & Bachelders, Boston, and have been much admired for uniting richness and elegance with good taste.

The following inscription is on the pitcher, and with little variation on the other pieces.

1838.

TO

REV. JOSHUA EMERY.

1863.

A TESTIMONIAL OF REGARD

FROM HIS

CHURCH AND SOCIETY,

ON THE

TWENTY-FIFTH ANNIVERSARY

OF HIS SETTLEMENT,

January 25th.

The concluding prayer was offered by REV. L. R. EASTMAN, of South Braintree, in which a blessing was invoked on the refreshments about to be received. A collation, prepared by the ladies, was then announced, and served by the young people to the whole assembly. An hour or more was passed in friendly greetings, and many long-absent friends, to whom associations of the place were dear, enjoyed a happy reunion under the ancient roof-tree.

The family of the pastor were all present, to give and receive the congratulations of this festive occasion.

The arrangements of the evening were successful in every particular; the collation proved abundant, a large proportion remaining, much of which was sent next day to the "Disabled Soldiers' Home," Springfield Street, Boston, liberal distributions being made to friends at the Parsonage, and others in our vicinity.

Before dispersing, the large and joyous company united with heart and voice in singing the good old Doxology.

" Praise God, from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

Numerous letters have been received from clergymen and other invited guests who were not able to be present at the celebration. The Committee assume the responsibility of causing a few of them, or extracts, to be printed in this memorial.

FROM REV. MILTON BADGER, D. D., NEW YORK.

F. E. LOUD, Esq. — DEAR SIR:

As I am unable to accept the invitation, so kindly extended to me, to be present at the celebration of the twenty-fifth anniversary of your pastor's settlement, permit me, through you, to tender to him and to his people, on an occasion of so much interest, my cordial congratulations.

Rev. Mr. Emery, I have long known and highly esteemed ; and it is not at all surprising to me that he is loved and esteemed most highly by the people of his charge,—and never more so than after they have summered and wintered with him a quarter of a century.

I knew him when he was a boy, and saw in him the elements, the promise of the man. His parents, in his youth, were under my pastoral care,—intelligent, exemplary, devoted servants of Christ, abounding in every good work, and, first of all, ordering their household aright,—training up their children in the nurture and admonition of the Lord. The recollection of their Christian consistency and their personal kindness, I shall carry with me to the grave.

One of these honored parents, in a good old age, and with the testimony of all who knew him, that he was “an Israelite indeed,” has gone to his rest. The other—a true “Mother in Israel”—is yet spared to see the reward of her fidelity and the answer of her prayers, in the favor with which Heaven has crowned the ministry of her son and the affections of a devoted people so instinctively clustering around him. At evening tide, may it be light round about her.

I once heard a distinguished civilian say, that “he wanted, for his minister, a man whose life had always been pure,—who was known as a good boy and a “blameless youth.” Such were Samuel and Timothy, and John the Baptist. And a kind Providence has blessed you with such a minister. The ground work of his character was in his early training. That character has been matured, under the genial influences of a sympathizing, appreciative, devoted people. You have lived, and labored, and prayed together,

through many, many scenes of ever-memorable trial and endearment. Friendships have been formed, and a web-work of affections and hopes has been interwoven, to become more beautiful each day of life, and to be as imperishable as the reliance of our Redeemer's crown.

May this happy union long be continued,—a source of unspeakable blessedness to yourselves, and a light and joy to the communities around you,—to be made perfect and perpetual, when your loved pastor shall present you all faultless before the presence of eternal glory, with exceeding joy.

I cannot close without the mention of a loved and honored brother of your pastor—Rev. Samuel Hopkins Emery of Quincy, Illinois—whom I also knew and loved as a son, in his boyhood, and whom I have twice met in his distant field, where he was earnest in his work, gathering golden sheaves into the garner of God. His sympathies, if not his presence, are with you on this occasion.

Happy meeting will it be, when these brothers, and their honored friends, and the people whom they have so faithfully served and who have so kindly and steadfastly upheld their hands and encouraged their hearts, shall come together,

“Where rolling years shall cease to move.”

FROM REV. S. PECK, D. D., ROXBURY.

PORT ROYAL, S. C., JAN. 26, 1863.

You see at once the impossibility of my being with you on this anniversary—this your “silver wedding”—except in spirit.

This presence, however, you shall have most cordially;

and had it been practicable I would have had some share in the festivities personally. I remember with great satisfaction the years we spent together at Amherst College. They were among the happiest of my life; and to this *you* contributed your full share. I can recall even at this day, after thirty or more years, your aspect and bearing, always attentive, kind and cheering, whether in or away from the recitation room. And it was for me a sure augury of what has proved your subsequent career. I congratulate you on the way in which God has led you, and that to you has come the rare felicity of spending the twenty-fifth anniversary among your own people. It speaks well for them no less than for you, and will be a token I trust for years to come.

I write in haste, for we have just heard that a mail is to go northward immediately, and it was only on Saturday that I received your letter. I can only add my best wishes and prayers. If God so please, may the years be doubled; and though I cannot hope to receive a like invitation then, I trust I shall be able to rejoice with you in spirit as I do this day.

FROM REV. W. S. TYLER, D. D., AMHERST COLLEGE.

I bow down with the profoundest reverence before any minister who, in these days of hurry and change, has remained the pastor of a church for a quarter of a century. I congratulate you on the great and good work you have been able to accomplish in Weymouth, and should delight to renew old acquaintance under the pleasant circumstances in which you will meet your people on the twenty-sixth inst. But my college duties will not permit my absence.

May you live to celebrate the close of another quarter of

a century of constantly increasing usefulness among your people, with even more abundant proofs of their love and confidence.

FROM REV. E. RUSSELL, D. D., EAST RANDOLPH.

It would give me great pleasure to be present and participate with you in the joys and the sorrows which the reminiscences of twenty-five years must awaken. In heart I shall be with you, and rejoice in all the goodness that has crowned these years of your and your pastor's lives and dropped fatness in all your paths. A connection that has existed so long between pastor and people, and been so mutually happy in all its aspects and bearings, in these days of disaster and sorrow in church and in state, reflects the highest credit on both—on the pastor, as evincing his qualifications for his work and fidelity in its execution; and on the people, as exhibiting their sound sense and kindness and love.

I rejoice that in these times of caprice and folly and sin in our churches, as it regards the pastoral relation itself, you have become an example that others will do well to imitate, and *must follow* if they would escape some of the confusion and evil works that abound. With your pastor I have been acquainted from the days of college life, and need not add, what must be to you a very superfluous statement, I know him to be a capable, faithful, devoted man, and worthy of the confidence and esteem in which by you he has been held. I rejoice, therefore, with him and with you in all the joys and prosperity that have crowned this period of your lives; and trust that, after you and he shall have spent many more years on earth in the service of Christ and the great work of

the salvation of lost men, you and he together will engage in a celebration and reap a reward faintly symbolized by any of the joys or the gatherings of earth. As the Association meets at my house on Tuesday, and I am suffering from influenza, I shall be compelled to forego the pleasure of an attendance on the services of Monday evening next at your place of worship.

FROM REV. H. D. WALKER, EAST ABINGTON.

I did intend to be present at your semi-semi-centennial. I remember the first time I visited North Weymouth. If I did not break the tenth commandment, I "cracked" it, as the boy said, very seriously. That parsonage nestling under the hill, so sheltered and warm, the glorious hill rising behind it and tempting one to climb to its summit for a view like that from Pisgah, led me to ask why *I* had not been born six years earlier, so that I might have been, if not in paradise, in a spot that seemed on the borders of it.

Give me credit for growth in grace, as I *now* congratulate you *heartily* upon having been so situated for a quarter of a century. There must be something peculiar in the breezes blowing from the west upon you and breathed by the three venerable men (our three worthies), STORRS, PERKINS and EMERY. A very *constant* wind that.

And now, brother, God give you the semi-centennial—twenty-five years more of service and joy where you have so "dwelt with your own people"—and if I live I will try to be present and greet you and them.

P. S. A few days since a committee from a certain parish wrote to me, making numerous and very particular

inquiries respecting a good brother upon whom they had their eye. After answering them, I asked if they had forgotten that ministers sometimes had *wives*, and that it was of some consequence of what sort they were. So I volunteered statements respecting that side of the house—very decidedly the *best* side. My impression is that side is *always* best where the marriage with the people lasts twenty-five years, and I do hope somebody will give the credit to-night where it is due!

FROM PROF. H. B. HACKETT, D. D., NEWTON THEO. SEM.

I have received a kind invitation to be present with you on Monday evening, January 26th. I should be glad, certainly to be one of the happy company whom that occasion will bring together; but the examination of our Seminary, on that very day, puts it out of my power. In his letter, your pastor is pleased to speak of me as “one of his earliest friends.” It gives me pleasure to be recognized in that relation. We fitted for college at the same academy; were three years together in the same college, and afterwards were members of the same class at the Andover Theological Seminary. We have known each other, therefore, long and intimately; and it would be pleasant assuredly, at this stage of life’s journey, to take each other once more by the hand, and talk together of the past, and encourage each other for the future.

It was to be expected that my friend would be a faithful and successful pastor, such as he has proved himself to be; for I can testify that he laid the foundation of such usefulness in his earnest devotion to his duties and studies

in early life, and by his success in them gave proof that he would do well, whatever he might undertake in future years. "As present though absent," I beg to be allowed to mingle my congratulations with yours on so interesting an occasion; to express my hope that coming years may be fruitful still in results like those of the past, of a ministry which God has so prolonged and blessed to pastor and people; and that when at length the earthly union shall end, it shall be to give place to one more perfect and endless between himself and the many precious ones of his charge who have been brought to heaven through his instrumentality.

FROM REV. D. T. SMITH, D. D., BANGOR THEO. SEM.

I wish to express to yourself and to the respected chairman of the committee of arrangements, my sincere thanks for the kind invitation to be present and to take part in the exercises of your approaching commemoration. There are various circumstances which will render it impossible for me to accept the invitation. Were it otherwise, I should most gladly be present. Such an occasion must always possess a deep interest for all who have at heart the welfare of the church; but in my own bosom, the twenty-fifth anniversary of the installation of a friend so long cherished and so well proved as yourself, awakens emotions which I will not attempt to express. You will allow me to say, my dear brother, that among all our old friends and classmates you would have been among the very first to be selected by all who were familiar with your characteristics, both of mind and heart, as most likely, if

life were spared, to celebrate with your people a twenty-fifth, or even a fiftieth anniversary of your settlement among them. I can well understand, and all who know you can well understand, how, from year to year, your heart must have been continually, more and more closely drawn towards the people of your charge, and how theirs must in like manner have been more closely drawn to you; so that now the relation subsisting between yourself and them must be such an one as no less space of time could, under the most favorable circumstances form, and such as even in the same space would rarely be established.

That your ministry has been a happy and useful one, I am well assured. That it may continue to be so for many years to come, is my most earnest prayer.

FROM REV. LEWIS SABIN, D. D., TEMPLETON.

It would give me the greatest pleasure to be present on the evening of the twenty-six, but my engagements seem likely to prevent it. Be assured, my brother, you have my congratulations and good wishes. Such an occasion is always interesting, and is itself a testimony of honor to a people as well as a pastor; so I was really disposed to interpret it to my people's credit last September, when they had been kind and loving to me through a quarter of a century. But in this case, it is not an ordinary celebration;—it is a classmate and a brother beloved who comes to this great waymark of life. Memory runs far back to youthful days, when we toiled in honorable competition in classic study, and *we knew not which was the better*. Then came the girding on the armor, and the sober, long work of life and of the christian ministry.

I doubt not that you agree with me in bearing witness that it is "a good work."

I have often heard with joy a good report of your ministry, and of the success with which the Head of the church has been pleased to bless your labors, and have been ready to thank God, and say, "The Lord hath done great things for them."

May the Lord spare you, my brother, and prosper you, and make you very useful for many years to come, and may he bless your people abundantly always.

HISTORICAL SKETCH.

1784-1785

HISTORICAL SKETCH
OF THE
FIRST CHURCH IN WEYMOUTH.

The early Records of the First Church in Weymouth, according to tradition, were lost in 1734, soon after the dismissal of Rev. Mr. Paine. It is said that the house of the clerk *pro tem.* was burnt about that time. The records now in possession of the church begin with the settlement of Rev. Mr. Smith, in December, 1734. The baptism of his daughter, Abigail, is recorded November 18, 1744, and her admission to the church, June 24, 1759, at the age of fifteen years. The leaf which probably contained the record of her marriage to John Adams, *if borrowed*, has never been returned to its place.

We are indebted, chiefly, to the late Hon. Christopher Webb, who was a member of this church thirty-one years, for the following brief sketch of our early history.

A permanent settlement at Wessagussett, afterwards called Weymouth, was made in August or September of the year 1623, by Capt. Robert Gorges, with a considerable company from England; among whom was William Morrill, an Episcopal clergyman. Some of the company went to Virginia, some returned to England, and some remained.

Mr. Morrill remained two years, at Weymouth and Plymouth, after which he returned to England.

The next year, or in 1624, came from Weymouth, in England, an additional number of settlers, "who," says Mr. Prince, "are another sort of people than the former. They have the Rev. Mr. Barnard, their first non-conformist minister, who dies among them." He ministered to the people about eleven years. He is several times mentioned in the book of Records, and always by the name of Mr. Barnard, with no other appellation.

On the 6th of May, 1635, Joseph Hull, a minister from England, with twenty-one families, settled in Weymouth. In September following, he took the freeman's oath. In 1638, he represented the town of Hingham in the General Court; and on the 5th of May, 1639, preached a farewell discourse at Weymouth. He did not, however, preach in Weymouth much over a year; for Thomas Jenner was there on the 12th of January or June, 1636, and in December following, took the freeman's oath. On the 9th of January, 1637, according to Hubbard and Winthrop, "divers of the ministers and elders went to Weymouth to reconcile the differences between the people and Mr. Jenner, whom they called there for their pastor, and had good success." In 1640, he represented Weymouth in the General Court, but left the place soon after this date. His name is often mentioned in the Records.

Robert Lenthal, whom the people had invited to become their minister, was in Weymouth previously to the 30th of January, 1638, a sufficient length of time to disseminate his new doctrine, make proselytes, and collect a strong party to oppose the new organization of the church, which took place on that day. Undoubtedly, Mather was right

in saying he was there in 1637. Thus it may be considered an historical fact that Mr. Hull, Mr. Jenner, and Mr. Lenthal, were in Weymouth at the same time. It is said that Mr. Lenthal went to Newport in 1640; and after residing there for a time, returned to England.

He was succeeded in the ministry by Samuel Newman, in whom all the people united; and this put an end to the commotions and troubles of the five preceding years. He was born in Banbury, England, in 1600; was of Oxford University, and an able minister to seven different churches. In 1638 he came to New England, spent some time at Dorchester, and came to Weymouth in 1639, where he preached between four and five years; after which he emigrated to Rehoboth, where he died, July 5, 1663.

Thomas Thacher was born in Salisbury, England, May 1st, 1620; and succeeded Mr. Newman in the ministry at Weymouth. He was ordained the second of January, 1644. He resided and preached in Weymouth about twenty years; after which he removed to Boston, and was installed the first pastor of the Third Church (Old South), on the sixteenth of February, 1670. He is represented to have been a very interesting preacher, beloved and respected by the people; and was the first minister regularly ordained in Weymouth, all his predecessors having received ordination in England.

Samuel Torrey had become the minister of the town instead of Mr. Thacher, in the year 1664. He was the eldest son of Capt. William Torrey; was born in England, came over with his father in 1640, and was educated at Harvard College. He died the 21st of April, 1707, aged seventy-five years, and in the fifty-first of his ministry; forty-three of which were in Weymouth. He was chosen by the General Court to preach three General Election Sermons, namely,

May 27, 1674; May 16, 1683; May 29, 1695. On the death of President Rogers of Harvard College, in 1684, he was chosen to succeed him, but declined accepting the office. Mr. Prince and others represent Mr. Torrey as possessing all those mental, personal and social qualifications which place a man at the head of his profession, and constitute him a great and leading character. His people loved him, and cherished his memory.

The successor of Mr. Torrey was Peter Thacher, of Boston. He was ordained pastor of the church and people the same year Mr. Torrey died, 1707. His election on the part of the people was unanimous, and the pastoral relation promised much prosperity and happiness to both minister and people. This state of things continued till Mr. Thacher was invited to become colleague pastor with Rev. Mr. Webb, of the North Church in Boston. The harmony between minister and people soon became disturbed, and a dissolution of the pastoral relation ensued, after it had existed eleven and a half years.

Thomas Paine, of Barnstable, succeeded Mr. Thacher, and was ordained the 19th of August, 1719. In four years after his ordination the south part of the town was formed into a separate parish. In 1734, Mr. Paine was dismissed, at his own request, though greatly beloved by his people, and highly respected for his talents and learning. He retired to Boston, with his family; and after his death, he was buried with his children and people in Weymouth.

William Smith, of Charlestown, was elected in 1734 to supply the place vacated by Mr. Paine, and was ordained to the pastoral office on the first day of December of that year. He soon became a favorite of his people. They loved and respected him highly; especially the generation which grew

up under his ministry. The following character is taken from his grave-stone: "As a divine he was eminent; as a preacher of the gospel, eloquent and devotional. In life he exhibited the virtues of the religion which he had taught. In death he felt its supports, and closed a long and useful life, with hopes full of immortality." Mr. Smith was the father of Mrs. Adams, wife of the elder President Adams. He died in 1783, aged seventy-seven years, and in the forty-ninth year of his ministry at Weymouth.

Rev. Drs. Storrs and Perkins were personally acquainted with the successors of Rev. Mr. Smith, and the reader is referred to their addresses in preceding pages. The date of the settlement of these successors may be sufficient in this place.

Jacob Norton, October 10, 1787.

Josiah Bent, Jun., October 13, 1824.

John C. Phillips, December 18, 1833.

Joshua Emery, Jun., January 25, 1838.

The following notice, which appeared in the Weymouth and Braintree Transcript and Norfolk County Advertiser, February 6, 1863, contains some facts of sufficient interest to be preserved:

The recent semi-jubilee on the twenty-fifth anniversary of the settlement of Rev. Joshua Emery over the First Congregational Church in Weymouth, have led us to gather up a few historical facts concerning that ancient society. For of all the Pilgrim towns, Weymouth is second only to Plymouth in historical interest. It was settled in 1623—only three years after the landing of the Pilgrims on Plymouth Rock. It was originally comprised in the Indian territory belonging to Chickataubut.

According to the Parish Records, it appears that the first meeting-house in this town stood on Watch House Hill, about a hundred and fifty rods north of the railroad depot in North Weymouth. The hill is now called Burying Hill. There are still found the graves of the early settlers — some of the stones requiring the chisel of Old Mortality to brighten their inscriptions, to make them legible. This is generally regarded to have been the first meeting-house in Weymouth, though it is described as “small, and remaining unfinished in 1645 and for some years later.” This fact and the record of the settlement of the first minister as early as 1623, seem to furnish strong grounds for believing that there was an earlier, though probably a much ruder, structure standing on the same hill, which was used years before the building of this.

In 1682, a new house, forty-five feet in length, forty in width, and twenty in height (of walls), was erected on the site occupied by that in which the people now worship (and which stands on a beautiful elevation, on the south side of the South Shore Railroad, about fifteen rods from the depot, and in full view of Burying Hill). That house was built by Jacob Nash, for the sum of £280 besides the old house. It stood till April 23, 1751, when, on the evening of that day, it was set on fire and consumed.

The parish soon took measures to erect another of larger dimensions. They built a new house, fifty-five feet long, forty-two feet wide, and twenty-two feet walls. This house stood for eighty years. Once during that period it was altered and enlarged, and was finally taken down in 1832. The present house is still larger. Its length is sixty-eight feet, its width fifty-four feet, its height between joints twenty-four feet. It contains seventy-six pews on the lower floor

and twenty-four in the gallery, is furnished with a fine large organ, and has in the rear a neat and commodious chapel. In less than five months after taking leave of the old, this new house was finished and dedicated. The building committee were Col. Ebenezer Humphrey, Capt. Joseph Loud, Mr. Elnathan Bates, Dr. Timothy Gordon, and Mr. James Jones, 2d. All the pews in it were sold. The proceeds of the sale exceeded by \$2,000 all the costs, including enlargement of the meeting-house lot, exchange of bells, and all the expenses of the building committee.

The beautiful chapel in the rear of the church was built in 1856. On Sabbath evening, October 12th, of that year, it was dedicated. An appropriate address was delivered by Dea. Julius A. Palmer, of Boston, and prayers offered by Dea. Elnathan Bates, of this church, and Dea. John Proctor, of Boston—selections from scripture being read by the pastor.

The Chapel Building Committee were Messrs. Joseph Loud, Jr., Jacob Pratt, David Pratt, Jr., Hervy Cushing and Edwin Pratt.

The ladies of the Society, with their accustomed enthusiasm and success in every good cause—of which we have been newly reminded by their part in the recent celebration—devised ways and means by which to bring the people together in a social levee, and to raise funds for furnishing the chapel with lamps and settees and carpeting. More recently, a sweet-toned melodeon has been placed in the chapel. The church organ was set up in 1852, and has been a very acceptable addition to “the service of song in the house of the Lord.”

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